# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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### DEATH.

O YE that shudder at this awful strife,
This wrestling agony of death and life;
Think not that He on whom my soul is cast,
Will leave me thus forsaken to the last.
Nature's infirmity alone you see,
My chains are breaking, I shall soon be free;
Though firm in GOD the spirit holds her trust,
The flesh is frail, and trembles into dust.
Horror and anguish seize me—'t is the hour
Of darkness, and I mourn beneath its power;
The tempter plies me with his direst art,
I feel the serpent coiling round my heart;
He stirs the wound he once inflicted there,
Instils the deadening poison of despair;
Belies the truth of GOD's delaying grace,
And bids me curse my Maker to his face.
I will not curse Him, though his grace delay;
I will not cease to trust Him, though he slay;
Full on His promised mercy I rely:
For GOD hath spoken—GOD who cannot lie.
Thou of my faith, the Author, and the End!
Mine early, late, and everlasting Friend!
The joy that once thy presence gave, restore,
Ere I am summon'd hence, and seen no more;
Down to the dust returns this earthly frame,
Receive my spirit, LORD! from whom it came;
Rebuke the tempter, show thy power to save;
O! let thy glory light me to the grave;
That those who witness my departing breath,
May learn to triumph in the grasp of death.

MONTGOMERY.

## PRACTICAL.

TIME is given us to repent in; to appease the Divine anger; to prepare for, and hasten to, the society of angels; to stir up our slackened wills, and enkindle our cold devotions; to weep for our daily iniquities, and to sigh after and work for, our lost inheritance.—*Jeremy Taylor.*

From the Dublin Christian Examiner.

### THE REDEMPTION OF TIME.

THERE are many things connected with this present world, calculated to excite feelings of melancholy: but it is not always what should afflict us most, that *does* afflict us most. One severe worldly disappointment often gives greater uneasiness than the remembrance of twenty sins. But among the many considerations which might awaken anxiety of mind, there is one, (and to our judgment a very powerful one,) though too generally disregarded; namely, how little of our time has been devoted exclusively to GOD. It is in spiritual things as in things temporal; many are near bankruptcy and do not know it, because they are not in the habit of examining their accounts. We do think if every person who calls himself a servant of GOD, would deliberately reckon up how much of his every-day occupation is given to prayer, to study of the Scriptures, or hearing of the word, to meditation, to the instruction of others, and such like matters; and again, how much is devoted to the refreshment of the body, to pleasure, and to business, they would be astonished at the immensity of the disproportion. There would be found what would terrify the nominal Christian, and what would humble the most eminent of the truly religious.

Time can have little value but as it stands connected with eternity. Thus connected, however, (and to *man* it is inseparably so,) who shall speak the truth of it? Truly we may say of it as Job says of wisdom, "The topaz of Ethiopia shall not equal it, nor shall it be valued with pure gold!" The clearer man's prospects are into a future and continuing state, the more awful and imposing the objects which there meet the mental eye, so much the more important becomes the right using of the present.

Take man as a creature whose existence terminates in the grave—and what is all he does or says, but a solemn trifling, a laborious nothingness? Take him as a being endowed with a principle of immortality—in this world in a state of trial, to have determined for him here whether he shall be happy or miserable hereafter, and you see the most interesting and awakening subject which can engross our contemplations. Looking at them in the first point of view, crowned kings and laurelled statesmen are painted bubbles, fleeting shadows;—looking at them in the latter point of view, a Lazarus clothed in rags and covered with sores, becomes an object fitted to excite the solicitudes of a universe! Eternity it is, which stamps on time that derived worth which of itself time has not. Whatever most informs of the first, gives us our best lessons of the latter. As the Bible, then, is that book which alone has given a proper exhibition of the eternal state, we might reasonably expect to find it full of exhortation concerning the proper husbanding of our portion in time; and *so* we *do* find it. That manual, composed by GOD himself for man's instruction, has its emphatic lesson for each of those three great portions by which duration is measured, and teaches of the things which pertain to "yesterday," "to-day," and "for ever."

In speaking of "redeeming" the time, it will hardly be necessary to observe, that the primary signification of the term redeeming, is *a buying off*, or "*buying back*." In that place of Scripture where it is used by an apostle (Eph. v. 16,) with reference to this particular duty of Christians, he employs a word which in its literal meaning would imply, that time was a marketable commodity, for which there was to be an equivalent paid down: and though such a mode of expression might seem strange to persons unlearned in the school of a Saviour, to Christians it should be perfectly intelligible. For what is a Christian but one who, having once been "sold under sin," has been "bought with a price, not indeed with corruptible things, as silver or gold, but with the precious blood of CHRIST, as of a lamb without spot." He whose *person* was once in slavery, will not wonder to be told that some of his goods remain in the hands of his enemies, and that it behooves him to recover them, at any cost, out of their grasp. The Christian's time was once: as he was himself, altogether this world's, now it must be given mainly to a new master. The plain requisition evidently, then is, if it can no otherwise be had, "Go and buy." As Christians, then, are exhorted to "*buy*" time, so (to preserve the same metaphor,) they should take heed not to part with it again at a loss.—What cost so much should not be wasted.

An old writer, [Flavel] speaking on this subject, expresses himself not unhappily—"Satan," says he, "trucks with us for our time, as our merchants did at first with the silly Indians, for their gold and diamonds, who were content to exchange them for glass beads and tinsel-toys." Now the devil cheats Christians out of their valuable time, (valuable, as it might be rightly employed,) by inducing them to engage *at all* in things *un*lawful, or *too much* in things lawful. We shall not at present enlarge upon a subject so evident, viz. that the indulging in any *known* sin, is a most awful misspending of time. For as this is a truth belonging to the very first principles of Christianity, no disciple of JESUS could think of controverting it. The being a Christian implies such a revolution in our judgments, tastes, and pursuits, as *must* forbid the deliberate applying of time to things avowedly sinful. St. Peter, in the beginning of the fourth chapter of his first epistle, has said sufficient to supersede any necessity of enlarging on *that* point. Passing, therefore, from this branch of the subject, we would insist more particularly upon that decided loss of time which is incurred, by a too great attention to things *lawful:* an error which is not only highly dangerous, but also exceedingly common.

We would ask, then, is it not very frequently the case, that when the Christian is urged by others, or by the voice of his own conscience, to the giving up more *time* to the things of GOD, that the answer is, "I have it not to spare." Now it may be absolutely, that the person thus urged, has no more time at his disposal at present. He may be a tradesman who is employed from morning till night disposing of his goods. He may be a servant or a day laborer, for whom the twelve hours of toil are little enough to complete his task. He may be a professional man, whose full flow of business engages every spare moment. And indeed, judging according to the standard of *this world*, the being able to say in such cases, "I have not time," would be a sufficient reply. But judging according to the Gospel standard, it might *not* be so. What the Gospel requires of all who follow CHRIST, is, that "the kingdom of GOD and his righteousness" should be the *first* objects of pursuit. Certain it is, that without administering to the wants of the soul, (and the soul has many, loud and urgent,) the soul will not thrive. If the "daily bread" be not received by *it*, it will not retain its life, any more than would the body; it will be *starved*. Now if the things of *this* world so occupy our time as to leave little or none for the service of the next, is not that plainly an encroachment which no thinking Christian should submit to? A man may be *doing very well for himself*, (speaking as men speak,) while GOD may behold him as one *ruining* himself. If GOD be so disposed, he may, by his SPIRIT, say to such a one, 'You declare you *have* no time, but then *ought* you to have no more? Why not "go and buy?" You cannot do without it. Therefore, you *must* have it at any rate—you must pay a price for it—you must sacrifice something, perhaps a good deal—but the thing is indispensable.'

This, then, is the distinction of the Christian, that he is one *buying back* the time. He will be found "using the world as not abusing it;" engaging actively in his particular pursuit; as anxious as any for the welfare of those connected with him, and willing to toil early and late for them: *but still*, with this limitation,—that he may have time enough for the things of eternity. Very possibly that this regulating principle may prevent his arriving to [at] the same height of worldly greatness or wealth which others may attain to. But he were a poor Christian that could not be content without he were a rich man. *His* motto is, "For we look not at the things which are seen, but at the things which are not seen." The view he has of eternity diminishes the importance of those things, which the generality think entirely deserving of their warmest aspirations and strongest efforts; and reversing the practice of those whose eyes are not enlightened, all *his* "must" and "cannot" are on the heavenly side. I *must* mind my soul; I *must* read, and pray, and meditate, and hear the preached Gospel of salvation. If these things may be enjoyed without the every-day business of life interfering, well; but if that would seem to encroach—I *cannot* allow it; I *cannot* give so much to this world; I am content to pay the cost and buy back the precious time.

There are those who call *true* Christians enthusiasts. We think they are very right. We think that if there be not that counting every other thing inferior, and making every other thing subordinate to the one favorite purpose of following CHRIST in the regeneration, there will be no true religion. It is that predomination of influence, that absorbing interest, that entire devotedness, that keen perception of beauty, which stamp the character of enthusiasm on the pursuit of *worldly things*, that must exhibit themselves as connected with the seeking of the "one thing needfull," or there can be no genuine conversion of the soul to GOD. And if there be those among us, who have voluntarily shut to the doors which wealth or ambition opened, in order that they might more perfectly resign themselves to the particular objects which their tastes presented: if many have impoverished themselves without regret, so that they might complete the cherished task, is it too much to look for such a self-devotion in the "inheriters of the kingdom of GOD?"

It is evidently quite impossible to enter so minutely into such a subject as to bring it home accurately to the particular circumstances of all our readers. But every one will be able through prayer and the helping of the SPIRIT, so to apply the general principle, as to make it bear upon himself. The point to be borne in mind is, that every Christian *must* have TIME, to devote to his soul's health and to GOD's glory. Whether you be rich or poor, if you be Christians, the rule holds good. If you cannot have it *easily*, you *must* have it painfully. You may, perhaps, be necessitated to take a lower rank in this world than you might otherwise hold—some business that is too occupying must be relinquished in part—some service that is lucrative must be given up for one of less value—some amusement that is too fascinating must be forsaken—some acquaintance, intercourse with whom is ukprofitable, must be dropped; *for time must be had for the soul.* In short, as it is certain GOD will call us to account for our time, let *us* accustom ourselves to do the *same*. Let this be a constant question, How is my soul doing? Am I advancing in grace and in the knowledge of the LORD JESUS CHRIST? As I grow older, do I grow more spiritual? *If* not, what is the cause? Do I give my soul *time* enough to fit it for that season when time shall be no longer? If not, let me hasten to do it; for I am one of those whom it behooves to be still "redeeming the time, because the days are evil."

Having quoted this particular passage of Scripture, we would just remark upon the reason which the apostle advances as a motive for the redemption of time, viz. "that the days were evil." This may be explained as signifying that they to whom the words were addressed, lived in troublous times, when the sword of persecution was out of the sheath; and no man calling JESUS, LORD, could say how soon he might be called to seal his testimony to Gospel truth with his heart's blood. But indeed the longest and most undisturbed life may be called but as "evil days," if considered as involving of necessity *seasons of temptation* and hours of suffering; the very "being in the body" forming in every age of the Church a source of anxiety to the believer, who never will be wholly freed from these till he has quitted the tabernacle of the flesh. Accordingly we find one of the patriarchs themselves, whose age was protracted to one hundred and thirty years, *thus* designating the time which had passed over his head. "And Jacob said unto Pharaoh, the days of the years of my pilgrimage are an hundred and thirty years; *few and evil* have the days of the years of my life been!" If the best use of existence be the applying it to GOD's service, and if there be a necessity that *so much* should be diverted from this great object, and a *danger* that *too much* should be given to the things of earth, why then, surely, the exhortation and the reason for it address themselves alike to us of the nineteenth century. *We* should be "redeeming the time," and especially because "the days are evil." While those around us are wasting the very pick and prime of that most precious gift, time; we who have been taught its value, should be seen "gathering up the very fragments" of it, "that nothing be lost." Before concluding, I would remark that, the words "redeemed time" have been translated, not improperly, "opportunity," as though the apostle said, "redeeming the opportunity," "because of the days of evil." And certainly there is much to awaken reflection in this expression. "Opportunity," say the ancients, "is the very flower of time," it is time in perfection. Above all things, then, while Christians prize their *time* in *general*, so let them prize their *opportunities* in particular. There are opportunities which occur, of doing good to others—opportunities of profiting ourselves, also; and these once lost, may never return. There are two great opportunities in particular, which call man's attention: the Gospel being preached is a *great opportunity;* one which millions never have had; let those that have it, take heed that they profit by it. But there is another connected with the former, not less precious, when convictions arise in the soul under the preaching of the word.—Oh! what an opportunity is this, which thousands trifling with, have lost their souls for ever!

It is one of the great mercies of GOD to his chosen people in CHRIST JESUS, that seeing they have such need to redeem the time, He has himself already redeemed a great portion for them. We allude to the Sabbath, which is, as it were, a seventh part of the portion of man's existence, rescued from the uses and purposes of this world, for the benefit of souls. How surpassingly gracious is that ordinance of the ALMIGHTY, which, by requiring in all countries who acknowledge his rule, the general cessation of business upon every seventh day, has secured to the poor child of heaven, harrassed with the interruptions of worldly pursuits, a blessed season of rest from earthly things; wherein to repair and make complete the breaches which worldly occupation makes upon the spirituality of the heart. Ever! ever blessed be the all-provident GOD, who has provided for his people his holy Sabbath!

But what shall be said of those who in defiance of positive commands, and in neglect of precious opportunities, think the Sabbath well spent when devoted to amusements. What a deceived mind he must have, who will not spare an occasional hour from his week-day avocations, for the purposes of exercise and recreation, but deliberately desecrates his every seventh day, by applying it to the pleasures or the business of this world. This is part of what some call "enjoying themselves;" but what an enjoyment is that, which in gratifying the body, ruins the soul. How far more blessed should we be, both as a people and as individuals, if the time which tens of thousands among us spend every Sunday in sauntering idly about—in debauchery, many of them, and in drunkenness—were devoted to the communion of the soul with GOD. If Sunday were to be a visiting day, but only to visit GOD's house—if Sunday were a day for eating and drinking, but only at GOD's table; then it would be a day of legitimate enjoyment. Such redemption of time would make men anxious to save more and more of it from their week-day engagements, to lay it out in the same manner. This would be the true receipt for preventing time appearing wearisome, as some declare it is.

Ah! how many indeed who found days tedious, have found years too short! Nor is it only of unconverted persons this is true: a man may *die in* CHRIST, and yet not die *happily* in CHRIST. His life may have been such, as though it does not evidence that he has made shipwreck of faith, yet may deprive him of the testimony of a good conscience. He may have lived so far from GOD, that though not absolutely alienated from Him, he may want the sensible comfort and living assurance of him who has walked in close communion with his heavenly Father. O! that our days on earth may be such that our *last* day may be happy, and through the mercy of that GOD, *without* whom nothing is strong, nothing is holy, may we so pass through things *temporal*, that finally we lose not the things *eternal!*

## MISCELLANY.

### CHOLERA MORBUS AT ASTRACHAN, IN RUSSIA.

*Extracted chiefly from letters written by the Rev. William Glen.*

In the beginning of August, 1830, it was reported that the cholera morbus had made its appearance in the suburbs. Immediately the authorities met, and held a consultation as to the best means to prevent its entrance into the city, or if it came, what should be done to stop its ravages.

Papers were printed and circulated among the inhabitants, informing them of the names and residence of all the physicians; showing them at the same time what precautions ought to be used, and what might be considered symptoms of the disease. If any poor people were attacked by it, who had not servants to send for a doctor they were requested to inform the watchmen, who stand night and day at the watchhouses, and who had received orders to report such cases to the medical attendants. Indeed, every thing was done that promptitude, vigilance, energy, and medical skill would perform; but, alas, it was unavailing—the disease soon entered the city; and it came upon us like a mountain torrent, bearing every thing before it. The shock which it gave the inhabitants was dreadful.

About the sixth day of the disease, it entered the mission-house. I was transcribing a letter, when my wife came into my study, and informed me that Mr. Becker, our excellent young German friend, was attacked. He had been with me just before, conversing about a sermon of Dr. Stennett's, which had afforded him peculiar delight; and he took the book with him to translate the sermon into the German language, hoping that other poor sinners might derive as much advantage from it as he had done. But ah, in a moment he was laid on the bed of suffering, and all his labors were at an end. I went down stairs to see him, and found him convulsed in a most alarming manner. His groans and screams pierced my heart; but his agonies were quickly over—in a few hours after, he expired. Dear young man! he was much beloved by us for his zealous endeavors to do good, having exerted himself most laudably for the spiritual benefit of the German population, who have been for years destitute of a pastor, and are left as sheep without a shepherd. But he is gone—his tongue is now silent in the grave, and his pen is laid down for ever.

The next person who was seized in our house, was good Mrs. Lovets, another of our German friends. She was the wife of the Sarepta Commissioner. The disease rapidly preyed upon her frame, and she sunk into the arms of death. After her funeral, her bereaved husband hastened away, with his three motherless children, in the hope of escaping the contagion; but he carried death with him; and three stages from Astrachan he died, and was buried by the road-side: for such was the fear and horror of the villagers near him, that they would not permit him to come near them while he lived, nor be buried near them after he was dead.

Next, my beloved wife was attacked. Our family physician was at this time also affected by the cholera; but he prescribed for Mrs. Glen, who, after lingering in awful suspense for some time, on the brink of eternity, was mercifully restored. Oh! I cannot tell you how it comforted me, while I stood watching by her bedside, to hear her confidence in the LORD JESUS CHRIST, the Saviour of sinners!

Having stated what particularly referred to my own family, I will now give a more extensive view of it.

In general, business of every kind was at a stand. The bank suspended its operations. In the bazaar not a whisper was heard. Even the Kabaks—those scenes of iniquity—those moral pests—were abandoned, and a general gloom spread over the countenances of the few solitary individuals who were to be seen walking through the streets. This gloom was heightened by their attitude, moving pensively about with handkerchiefs at their noses, perfumed with or containing camphor, so as to counteract the infection with which it was supposed by medical gentlemen that the open air was in a measure saturated.

According to the best accounts, when the disease was at its height, the number of funerals on one particular day, was 500, and on another, 480. More than 1000 were buried about this time in a large sand-pit, for want of graves, which could not be dug so fast as required, nor at a rate which the poor could afford—twenty-five rubles being demanded for each. (A ruble is about equivalent to a dollar.) Such a time was never before seen in Astrachan.

On the roads leading to the burial grounds, which are out of the city, scarcely any thing was to be seen from morning to night but funeral processions.

During its progress, more than sixty officers—from the Governor, the Admiral of the fleet, the Rector of the University, and downwards—fell victims to it; and the number of the dead of all descriptions in the city alone, (the resident population being not more than 40,000) is calculated at 6000; besides 1000, or, as some say, 2000 of those from the interior of Russia, who were passing the summer here, and who fled to the towns and villages up the Volga in hopes of escaping it. Of these, 40 were found on the road-side, unburied, on the three first stages, until notice was given of the circumstance to the commanding officer of the district; but the greater part of the fugitives who fell victims to the disease, met their fate on the Volga. Nearly 10,000 left the city, it is said, in great confusion; and being ill-provided with food and other necessaries, were reduced to indescribable hardships on their passage up the river, as the Calmucks on its banks would have no intercourse with them. It is said, that in one or more of these boats, the people all perished from the cholera; and having none left to man them, were at last carried down the stream with the residue of the dead on board. In other cases, the ravages on board these boats were dreadful.

With such scenes before their eyes, or reported on credible authority, it is almost impossible for the most thoughtless to be altogether unconcerned at the time; yet, alas, it is lamentable to see that (now the danger here is considered as past) many are returning to their vicious practises, like the dog to his vomit, and the sow that was washed, to her wallowing in the mire.

From the above it appears, that about a sixth or seventh of our whole population have been cut off. It is supposed that half the adults have been affected by it. Some children have died, but comparatively few. Through the tender mercies of our GOD, I have been preserved without the least injury; and have been enabled to attend to the sick in the house, and also to render some assistance to our neighbors. Bless the LORD, O my soul!—*Friendly Visiter.*

### DRAWING-ROOM BAPTISMS.

To the Editor of the Christian Observer.

I SHOULD be much obliged if some of your correspondents would inform me what is practically the duty of clergymen, as respects the *unnecessary* administration of baptism in private houses. All our ritualists protest against it; and many of our prelates have reprobated the practice in their charges; but it is done every day, as a mere matter of fashion or convenience, without any reference to the purport of the solemnity. I have had for some years a standing argument with about six or eight families in my parish, who consider themselves entitled to the distinction of a drawing-room baptism; but I think it better not absolutely to decline the practice, as they had long been accustomed to it, and my clerical brethren in the neighborhood make no scruple of it: but I endeavor to wean them from it by pastoral advice and instruction; and so far with success, that in several recent instances, children have been brought to church by their parents and sponsors, in families where home baptism had always before been common. I am not sure that a sort of feeling of delicacy did not assist to promote the object, as it is well known that I make it a rule to decline every kind of fee or present, direct or indirect, whether for registering or otherwise, in the case of children thus baptized; always urging, that I disapprove of the practice, and only delay relinquishing it altogether till my parishioners are sufficiently zealous Christians and sound Churchmen no longer to desire it. I did not think it advisable to break down all pastoral union and kindly intercourse, by carrying the matter at once with a high hand; but, upon the whole, my feeble efforts have been rewarded with a measure of success far beyond my hopes; and after the recent instances above alluded to, I had reason to expect that the whole parish would come over quietly to my opinion.

But, to speak the truth—and why should it not be spoken?—my chief difficulty is the countenance given to the practice by the example of persons in high life, whom our lower gentry and opulent tradesmen are ever prone to imitate. Of this, an instance occurred in my parish a few weeks since, the effect of which, I fear, will subvert all that I have been endeavoring to inculcate on this subject for years. A gentleman in a respectable line of life requested me to "do him the honor" to baptize his child, and to join his "quiet social circle" at dinner and in the evening. This quiet social circle, I happened to know, would comprise, at least in the evening, all that was to be procured in the way of "pomp and vanity," for ten miles around, including a party of rather gay officers quartered in the next town; and that every preparation had been made for music, dancing, and whatever else could "do honor to the young Christian." I, of course, had no difficulty for myself or family in declining the domestic ball, the card for which was only sent for the sake—such is the popular perversion of ideas—of "compliment," that there might appear no slight; nor was I seriously puzzled to get rid as I thought best, under all the circumstances, of the dinner—though my very considerate parishioner had obligingly added, that he knew my many engagements, and, "should it not be convenient to me to spend the evening," I could retire as soon as I pleased. But the baptism required more negotiation; and I thought it best to call upon the parties and state my views, urging them to take the infant to church—though not wholly refusing to comply with their wishes, if I could not bring them to my mind. Mr. ——— was from home; but Mrs. ——— was peremptory. In vain I urged the Prayer-Book, the Ritualists, and Episcopal Charges, in corroboration of the plain commonsense, as well as ecclesiastical view of the question. I found my good parishioner considered that drawing-room baptism was "more respectable;" and nothing could dislodge her from this position. Why did our nobility, she said, adopt the practice, or our bishops and dignified clergy encourage them in it, if it were not right? As to Episcopal Charges, said she, I never read any of them; but acts speak louder than words: and what is there to make it more improper for you to baptize my child in this room, than for an Archbishop to baptize the child of Lord Londonderry under exactly similar circumstances? I was going to reply something about that being a peculiar case, his Majesty being present, and a few similar common-places; but I could not conscientiously do so, and was therefore obliged to allow her to remain so far in possession of the field of argument; only adding, that I could not answer for his Majesty, his Lordship, and his Grace, but that our own diocesan was very serious on the point, and that I hoped to see a better practice prevail throughout the country. But I soon discovered that I lost ground: the above brilliant example, so gorgeously emblazoned in the newspapers, outweighed all my arguments. She knew, she said, that I acted from the most conscientious motives; and if it was at all painful to me, Mr. ——— would, with my permission, request another clerical friend to perform the office; adding some other remarks, perfectly polite and respectful, but the tacit meaning of which, translated into plain English, was, that this reluctance to drawing-room baptism was rather a Methodistical sort of notion, which most blunderingly she had connected with Bible and Missionary Society predilections, and similar propensities; intimating that my predecessor was a more orthodox man than myself, and that he never refused; and that she was quite satisfied to be as correct as the temporal and spiritual heads of the Church. Here ended the matter, except that she wrote me an apologetic note next morning, expressing her regret, if in the haste of conversation she had spoken otherwise than became her high respect for my office and character; and that Mr. ——— and herself would consider the subject more carefully, should any future occasion arise; but that in this instance, arrangements had gone so far, that they feared it would be very inconvenient to alter them. Not wishing to shut the door to future pastoral intercourse, I, upon this, complied with their request, and there for the present the matter has ended.

Will, then, some of your readers counsel me as to the line of a clergyman's duty under these circumstances? Is it a point of no moment? If it be not, why have so many of our bishops, clergy, and ritualists spoken so strongly upon it? If it be, why in the higher circles of life is the practice honored with episcopal and archiepiscopal sanction? Why should I, a humble clergyman, refuse to a respectable tradesman what my superiors do not deny to a nobleman? Would it not be desirable that our right reverend prelates themselves should mutually confer on this and various other matters, and come to some common understanding, with a view both to their own example and the guidance of their clergy? If their rule was known to be general, except in the cases provided for by the Church, no person, however high his rank, could be offended; and their example would be a powerful argument with their clergy, in breaking through this and other lax and irregular practices. If some such agreement is not apparent, it is in vain for obscure individuals like myself, to attempt to change the public feeling, or to comply with the directions of our respected diocesan: fashion and folly will be too strong for all such partial efforts.

I will only add, that I intend no disrespect to any party alluded to in these remarks, the practice being too common to attach peculiar blame in particular cases. But the general question is important; and the more so, because it bears upon many others connected with the practical discipline of the Church. DUBITANS.

From the Episcopal Watchman.

BISHOP HOBART.—We would direct the attention of our readers to the communication of "H. K." and solicit their candid consideration of the subject proposed. From our knowledge of the late Bishop of New-York, both as a man and a Christian, we are persuaded that the tribute to his memory suggested, would have met with his entire approbation, had such a measure been anticipated by him; and now, could his sainted spirit look down upon the sorrows of the bereaved Church, would it not rejoice, that her sons were disposed to evince their veneration for his memory—their sense of his worth, and the value of his labors and instructions—their attachment to the Church he loved and defended, and their devotion to the cause of the Redeemer he served, by so meet and praise-worthy an offering.

"Passing away," is written upon every material object; but such a memorial as that proposed, would live in the bosom of the rescued sinner—in the approbation of saints and angels—in the favor of Him in whose sight, "precious are the death of his saints"—of Him, who loveth the cheerful giver—of Him, who rejoiceth even over one sinner that is brought by his precious Gospel to repentance.

MONUMENT TO THE MEMORY OF BISHOP HOBART.

As it has been somewhere proposed to erect a monument of marble to the memory of this distinguished Prelate, I would suggest, as a substitute, that a fund be raised by his friends, by the subscription of such sums as each may be disposed to give, to be denominated the Bishop Hobart Fund, and placed in the hands of the General Missionary Society of our Church; the income to be annually expended in the support of a mission among the aborigines, or in the destitute parts of our own country for ever. And let the roll of subscribers be entered on the records of the Society, in testimony of their affection for his memory, and their respect for his character.

His preaching and personal ministry will have their effect on those only who heard him; his writings will continue to testify of Christ and to edify his people, while the love of truth shall endure. But in the method now proposed, his spirit, his apostolic zeal and courage, his missionary fervor and love of souls, will be, as it were, still retained on earth, imbodied, stereotyped, and in active and most expanded employment, till the period when Missionary Societies, these scaffoldings of Christ's spiritual temple, shall be laid aside as no longer necessary, and the building be displayed, complete in its eternal glory. The age of monumental brass and marble is passing away. The present is a day of higher behests. Let it not be said that pillars of granite and monuments of marble must still be erected, to gratify those whose views are not sufficiently purified and sublimed to lend their energies to the nobler, though less palpable work, here proposed. Though knowing his friends only through the medium of their eulogies to his memory, having never set foot in his diocese, yet I cannot believe that a call of this kind would not be sustained.—Objections might be answered in the language of Washington, when, meeting Lee on the retreat from Monmouth, he was told that American militia could not be made to stand against regular troops, "*Sir, you never tried them.*" H. K.

From the same.

TENNESSEE.

We have been permitted to make the following extracts from a letter, written by a young gentleman now in Tennessee, to two of his former College associates in this city.—We readily publish them, with the earnest hope that coming as they do from an eyewitness of what he describes, they may induce some of our young men now preparing for Holy Orders, to enter a field inviting in itself, and promising to reward their labor of love with an abundant spiritual harvest.

"I have something to propose to you both, and to others. It has been the subject of my most anxious thoughts and prayers. I have during my residence here narrowly observed the customs, manners, habits, and policy of the State, its present condition and future prospects. I have seen in person much of the State, and inquired minutely about it all. And more particularly still have I observed every thing in relation to the Church; its present condition, and the probable success, which, under God, might attend a zealous, persevering, determined effort in its favor. I am well convinced, that a nobler field for such an effort does not exist; and in consequence, I have determined to enter it myself, if no future obstacles prevent. The harvest truly is *plenteous*, but the laborers are *few;* and what might be a glorious undertaking for many, would be an Herculean task, yea an impossibility, for a few. Therefore, I say, "Come out and help us." There are now here already three Clergymen, *able, faithful* and *zealous*. The Rev. J. H. Otey, is the able and faithful minister of the congregation at Franklin. He is a "strong man" in the Church, yea, a very giant in the cause of *evangelical truth*, as many of its enemies can testify. The Rev. Dr. Stephens, late of Virginia, is the minister of the congregation at Columbia. He is somewhat advanced in years, but still labors with zeal and devotion. The Rev. Mr. Weller, of Nashville, is so well known at the North, that it is unnecessary to speak of his talents, piety and worth. We are under very great obligations to Bishop Mead for his recent visit to this State. An impression so powerful and permanent has not been made in favor of religion, since the late lamented Ravenscroft was here; whose visit is still spoken of with as much interest and pleasure, as if it were but yesterday.

There are in the State three candidates for the ministry, who will probably take orders within one year. Now you will ask, "how are young men from the North, who intend to enter the ministry in Tennessee, to support themselves previous to their ordination, and also after they are ordained? Academies can be obtained without much difficulty in fine healthy places, with salaries from $600 to $800—or $300, or $400 per term of 5 months. The business of a Principal of these academies, or President as he is called here, would be to superintend the studies in the institution, and to teach in person the Classical department. In the mean time young men thus engaged in teaching, can pursue their theological studies as fast as possible, and take orders, when they are prepared. Then they can try to do something for the Church, to collect congregations; and if they fail in one place, to try some other. The General Missionary Society will in part support several clergymen, who are willing to labor in Tennessee. This assistance, together with the avails of a school, or something of the kind, would make out for them a very handsome support. There are now several places where churches could be immediately established, were there but men to occupy them. Board in any place, except Nashville, may be had for $80, $100 or $125 a year. Clothing is something higher than in Hartford, say one third or so.

As to the people, they are much like human nature every where. They are disposed to be generous and hospitable, fond of making money, but more moral and clever than people of the North have generally thought.

We now say to the pious young men of the North, *think of these things*, which have peen proposed to you. It would be a happy thing indeed, if some half a dozen or more of you could engage here, heart and hand, as co-workers in the glorious field which now opens. *Think of these things*, I pray you once more. What will the students of the Gener l Seminary think of them? they especially, who are sons of Washington College! Have they no desire to do something for those, who are hungering for the bread of life? Will it not be a sufficient motive with them, that they would be the instruments of bringing many of the lost sheep into the fold of the Redeemer's kingdom? Difficulties they might be called to encounter—but would they shrink from difficulties in such a cause? Rather would they not glory in them? Would they not be willing to surrender their own pleasure, if they could but serve the cause of Him, who suffered all things? I verily believe there are *many* such. If any young men would come with such a determination, they would meet with success. I have not been hasty in forming my own conclusions. I feel satisfied as to the health of the country and all that. The winters are delightful, aud the summers—I have been told by many gentlemen, who have resided in Philadelphia, are not so warm as there. If the papers say true, it has this summer been warmer in Hartford and Boston than here; *eighty-seven and a half* is the highest range of the thermometer we have had."

For the Churchman.

TO ME TO DIE IS GAIN.

'Tis a blessed thing to die—
To forget our earthly wo;
Down in the quiet grave to lie,
Nor care, nor misery know;
When all pain and sorrow cease,
Every thought at last at rest;
When our bodies are at peace,
And our spirits with the blest.

'Tis a blessed thing to die,
E'er the flowers of youth are gone;
E'er sunken is the eye,
Or lost, the thrilling tone;
E'er the world looks cold and dark,
And the sun of pleasure set;
E'er our weak and fragile bark,
With a fiercer wave has met.

'Tis a blessed thing to die,
When the spirit loves to soar,
To that better world on high—
To that ever blissful shore.
E'er the world's alluring toys,
Have e'en chain'd the heart to earth:
And its vain and fleeting joys,
Chased the thoughts of better worth.

'Tis a blessed thing to die,
When the sinless heart is given
To the God that dwells on high,
And the spirit meet for heaven.
When we only wait for death,
As an angel from on high,
And rejoice to yield our breath:
'Tis a *holy* thing to die.

M.

# THE CHURCHMAN.

SATURDAY AUGUST 27, 1831.

☞ The Rev. John W. Curtis has relinquished the Editorial charge of the Churchman.

The Rev. Mr. Curtis has requested us to state, that the second term of the Collegiate School, of which he is the Principal, will commence on Monday, the 5th September. His *whole and undivided attention* will now be given to this Institution; and he trusts that the reasonableness of its terms, and its regulation by a well-known and highly distinguished Board of Trustees, will secure for it the attention of parents and guardians. He hopes, by unremitted attention and exertion on his own part, to render the Institution in every respect worthy of patronage.

The Churchman.—This paper owes its existence to the exertions of a few individuals, who, with a zeal truly commendable, bestowed their personal and active services in circulating its prospectus, and securing to it an adequate patronage. To those gentlemen are due the thanks of all who regard the permanent establishment of this paper as an object of importance and probable utility. It is not, we think, improper, and will not be useless, to give publicity at this time to the facts, that in order to give the paper at once the encouragement of a competent subscription list, several friends of the Church in this city voluntarily bound themselves to procure each a given number of subscribers—some ten, some twenty, some thirty, (one gentleman procured forty,)—or to pay an equivalent to the publishers;—while others became responsible for the payment of twenty, fifty, or one hundred dollars, as a guarantee to the publishers, in case of a deficit at the year's end.

In consequence of such exertions, and the favorable reception of the labors of the late Editor, (which, it is due to that gentleman to state, were, both in fact and in prospect, *wholly gratuitous*, undertaken, in addition to an occupation of itself sufficiently laborious, solely with the view of subserving the cause of the Church of Christ,) the subscription list has now attained an extent deemed sufficient to warrant the Protestant Episcopal Press, heretofore only the *printers for the proprietors*, in assuming in the confidence of a continued and increased support, the whole responsibility of the paper, which they have accordingly done.

It will for the present, and until further notice, be conducted by the *Editor* and *Agent* of the Press, (W. R. Whittingham and J. V. Van Ingen,) under the supervision, as heretofore, of the Bishop. It is needless to add, that no change will take place in the *principles* of the paper, which will continue, if not a champion, at least an humble aspirant to the service of evangelical truth and apostolic order, in their simplicity and integrity.

Terms of Subscription.—At the outset, the establishers of the Churchman anticipated, what will, in fact, be the case—that *in its first year* the necessary expenditures would exceed the avails. It was for this reason that the price was fixed at Three Dollars, a rate which it was from the beginning intended to reduce, in case the paper obtained sufficient encouragement. Our present prospects enable us to announce that this will be done. The expenses of the second year will be less than those of the current, while we have good reason to hope that the present subscription will be doubled. *After the first of January next*, therefore, subscriptions to the paper will be received, at two dollars and fifty cents per annum, *in advance*. We look upon our present subscribers, and upon such as may evince their good will by subscribing before the date of reduction, as patrons to the paper, contributing the difference between the present and the reduced price as *a free-will offering towards* the establishment of a weekly Protestant Episcopal periodical, emanating from the great commercial metropolis of our country. This statement is now made in the confident expectation that many who have been deterred from affording us their patronage, by supposing that the present rate of subscription was to continue, will cheerfully come forward to offer that *as a donation*, merely designed to reimburse the publishers, what they hesitated to give as a matter of right. Our friends in the *city* have done well; but there is yet room to do more. It is now time for our well-wishers in the *country* to bestir themselves, and say whether New-York—the queen of our dioceses—shall suffer the publishers of her official organ of ecclesiastical intelligence and spiritual counsel, to be losers by their undertaking?

Rector of St. Paul's, Boston.—From the Boston Evening Gazette of the 20th instant, we copy the following:—

We mentioned in our last, the intention of the Rev. Alonzo Potter to withdraw from the Rectorship of St. Paul's Church, in this city; that he had asked a dismission; since which, we learn, at the earnest solicitation of the congregation, through the Wardens and Vestry, he has consented to remain six months longer, and then give a final answer. The duties of the office will, however, be performed by another Rev. gentleman. It is to be hoped, that he will so far recover his health as to continue the permanent minister, with the assistance of a regular assistant, which we learn the Church are willing to engage, provided his services can be retained.

Primitive Episcopal Church.—Under the head of 'Intelligence" our readers will find an account of a society calling itself by this venerable name, which will probably swell the number of petty schisms that already rend the body of Christ. In many respects the peculiarities of this secession from the Church of England resemble, or are even professedly copied from those of our own Church. In two most important particulars the discrepance is total—the *Presbyterian* Platform cloaked under the *name* of an Episcopal constitution—and the pretended 'Scriptural unity' compatible with divisions of every shade and degree.

SCRIPTURAL INSTRUCTION—BIBLE CLASSES—CATECHISMS.

That there is at present an increasing degree of attention to the instruction of the young in Scriptural truths, is undeniable. It is but lately that Bible Classes were comparatively a strange thing among us: now—witness the parochial reports in the diocesan conventions of this year—they exist in almost every parish, and flourish wherever they exist. Properly conducted, we have no doubt—indeed, experience has already borne sufficient witness to make it folly to doubt—that they are an eminently efficient branch of ministerial labor, yielding only—if they yield at all—to the stated exercises of the desk and pulpit. With this view of them, it is with pleasure that we embrace any opportunity of calling the attention of our readers, whether clerical or lay, to their pretensions and characteristics.

But it is only as a modification of the *expository department of ministerial instruction*, that we are disposed to regard these comparatively novel institutions so favorably. As such, they combine the advantages of the old pulpit exposition, with those attending systematic private study of the Scriptures; and while they thus double the efficacy of each, tend still further to increase the amount of ministerial usefulness, by promoting the pastor's knowledge of the scriptural attainments and spiritual wants of the individuals of his flock; and by affording him opportunities, more favorable than he could obtain in any other way, 'of rightly dividing the word of truth,' apportioning, like a good steward, to each of his charge 'their portion of meat in due season.' All this is a branch of pastoral duty wholly distinct from *catechetical instruction*—a mode of instruction, as the very name imports, carried on by questions and answers; and, as the universal usage of the Church has established, designed to impart a succinct, but systematic view of the fundamental articles of Christian faith.—May not the latter, then, supersede the former—the newly discovered Bible Class stand in lieu of the Catechisms, Catechumens, and stated Catechetical courses of the olden times? Surely not, if there be any wisdom in adhering to "the old paths"—if there be any propriety in endeavoring to enable "every man to give a reason of the hope that is in him," by imbuing youth with consistent and well arranged ideas of the truths contained in the word of God! It is well known that systems of catechetical instruction were in use immediately after the apostles' days. It is shrewdly surmised that the "form of sound words" which the blessed Paul enjoined his son in the Gospel to "hold fast," was nothing else. It is certain that from those days until now they have continued in use, in the universal Church. Has it been reserved for our superior wisdom to discover that these rills, from which our fathers slaked their thirst, are muddy? that these receptacles for the waters of life, built of old by "the apostles and prophets" and hallowed to God's service by their use, are "broken fountains, that can hold no water?" Who loved the Scriptures more intensely—who proclaimed their paramount authority more fearlessly—who taught their general and continual use more sedulously, than the reformers? Did *they* set lightly by *catechetical* instruction as a mean of religious edification, because they directed men to the word of God as the fountain of all spiritual knowledge? How far from it, let their numerous catechisms, in every tongue,—let our own admirable summary of a Christian's faith, which emanated from them, testify!

These remarks have been drawn from us by a portion of the following editorial article in a late number of the Episcopal Recorder, which we extract because, as to the main points, the *utility* of Bible classes, and the *necessity* of a study of the Scriptures with a view to their practical application, we cordially agree in its representations.

*Study of the Scriptures.*—It is one of the favorable characteristics of the present day, that every thing in the Church appears to be tending to promote the study of the Scriptures. The preaching of the Gospel is, in many places, assuming a more Scriptural character than formerly. Bible Classes occupy a higher station in our system of ministerial operations. Clergymen, instead of committing this valuable means of usefulness to the hands of others, now generally prefer, when their other engagements will allow, to manage it themselves. The value of sacred studies, is more frequently and successfully enforced from the pulpit; and associations for the study of the oracles of God, instead of being composed of a few young persons, who have thus outgrown the Sunday School, not only embrace the juvenile portion of a parish, but a large share of its matured population. Some of our city clergy indeed, have two hundred and fifty, and some as many as three hundred persons, of all ages and from all classes of society, under the regular operation of Bible Class instruction. And such, if we mistake not, will invariably find this an exceedingly productive portion of their ministry.

Few who have not made the experiment, are capable of estimating how rich and delightful an interest attaches itself to a course of systematic, devotional study of the word of God, when Christians are really disposed to devote themselves to it with fidelity and perseverance. And it is much to be regretted that clergymen do not more generally accustom themselves to that sort of familiar expository lecturing, by which such a taste is most likely to be formed amongst their people. The Episcopalians of this city will not soon forget the beautiful course of Scriptural instruction which for two successive seasons flowed to them, from the lips of our beloved brother the Bishop elect of the diocese of Kentucky; and there are many who delight to recognise as amongst their most sacred recollections of this absent, but well-remembered friend, those that are connected with the humble but edifying labors of his Bible Class.

The remarks that we have here been making with reference to parochial Bible Classes, will equally apply to the engagements of the Sunday School. There is reason to fear that in many of these little nurseries of sacred learning, catechisms are made to take the place of Biblical instruction. Which is to divert the attention of the thirsty traveller from the pure, fresh, and translucent fountain that freely pours out its treasures at his feet, in order that he may be persuaded to drink at some distant, and perhaps turbid rivulet that flows in a channel which human hands have dug for it, not untainted it may be, by the mire and feculence of the human passions. Not indeed, that we would exclude entire these little formularies of Christian doctrine, but merely desire to have the principal and predominating portion of Sunday School instruction, drawn directly from the pages of the Bible.

We would recommend in this connexion an article on the use of the Union Questions, which we present to-day; at the same time inviting the attention of all who are engaged in similar pursuits, to a valuable series of Questions on the Acts of the Apostles, prepared for his own Bible Class, by our Rev. brother the rector of St. Paul's, Philadelphia. We conclude these brief suggestions with the following extract from the preface to a useful little volume, recently issued from the New-York Press, called "A Help to the Book of Genesis."

"The religious education of the young must consist in training them, not only readily to perceive the meaning of the verses and chapters which they read, but also to turn all the precepts, parables, examples, and warnings, into a practical channel. We are to communicate these truths in such a manner, as that they shall be so orderly laid up in the head and heart, as to be ready when required, to be introduced into all the ramifications of active life and daily practice. They must, no doubt, understand the truths, thus taught them; but these truths, like those of every science, must be communicated and understood, only to be put to use; and it is the use—the practice of what they learn—that is their Education, and all that preceded it is but preparatory. As the possession of the quadrant, the transit-tube, the chronometer, and the telescope, does not make an astronomer, so the possession of the Bible does not make a Christian. And as a person may have an intimate knowledge of all the parts of each of those instruments, and yet never know how to conjoin their use, or to employ them in the calculation of an eclipse, or for the finding of his longitude; so, the contents of the Bible may be well understood, while their use in ordinary life may be totally unknown. The reading, the learning, the repeating, and even the understanding of the truths of Scripture, are merely means appointed by God for the attainment of an end—and that end is the '*doing of them.*'

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"Now the *Moral* or *Lesson System of Teaching*, as it is called, has supplied the important desideratum above alluded to, in this branch of education. It aims at the communication of religious knowledge principally, if not solely, that it may train to its use, and point out the ends to which it may be made subservient in ordinary life. The Bible is read that it may be understood—but it is understood only that the pupil may be taught how and when he is to use it. The success of this system of education, when honestly and fairly tried, has been uniform, without one known exception; and its powers are even yet only beginning to be developed, as its exercises are becoming better known and more familiar in the hands of teachers. No one who is acquainted with its nature now doubts, that its general adoption would be productive of the most important and valuable consequences to the Church and to society."

Thus far the *Recorder*. To such of our readers as may have seen the 'Questions on the Epistles and Gospels,' now in a course of publication by the Sunday School Union of our Church, we need not point out the entire applicability of the concluding quotation to that work. It is equally unnecessary to observe the agreement of the whole of the remarks quoted from the 'Help to Genesis,' with the tenor of a "Plan of a Bible Class," furnished by a correspondent for a late number of the "Churchman."—But there is an inconsistency in the observations of the editor of the "Recorder." At one time, he speaks of "drawing a principal and predominating portion of Sunday School instruction directly *from* the pages of the Bible;" contrasting "the pure, fresh, and translucent fountain that (there) freely pours out its treasures," with "distant, and perhaps turbid rivulets, flowing in channels dug by human hands." If this flowery language means any thing, it imports that the truths of Scripture, *in the words of Scripture*, are to have precedence of Catechisms in Sunday Schools, and form the amount of instruction conveyed in Bible Classes—for surely, the *extempore expositions and applications of Scriptural truth*, by a clergyman in his Bible Class, or, according to some plans of Bible Class instruction, by the members of the class themselves, are as much "turbid rivulets flowing in channels dug by human hands," and as "distant" from the fountain, as catechisms!—Yet, all the remainder of the article agrees with our view of Bible Classes as a species of *expository lecture*, and commends them expressly on that ground. Mr. Tyng's *Questions on Acts*, which are so warmly (and indeed in many respects, deservedly) recommended, have as much of this character as any similar work which has ever fallen under our examination. One half of the questions in that work would require consultation of a commentary by a layman of ordinary theological attainments, before they could be safely answered. We do not think this peculiarity a serious evil: but it must render the exercise of a Bible Class, conducted by the help of this work, at least as liable to the charge of 'troubling' the pure waters of Scripture by leading them through "channels dug by human hands" as catechetical instructions—unless some difference, to us unknown, frees the extempore effusions of a parish minister, or the members of his Bible Class, from objections which attach to the transmitted instructions of the 'fathers of our Church!'

By a somewhat singular coincidence, on the very day in which the number of the "Episcopal Recorder" containing the preceding article, appeared, the "Christian Intelligencer," a periodical of the Dutch Reformed denomination, contained the following article on the same subject. *Mutatis mutandis*, and with the restriction which we have italicised, we heartily commend it to the consideration of our readers.

*Bible Classes.*—There is something in poor human nature to pervert the best things to improper uses. There is no institution that deserves our patronage more than that of the Sunday School system. Yet even this is being diverted from its original intent—the instruction and melioration of the destitute poor. Now the children of the rich and the poor are admitted into the Sunday Schools, so that the whole mass of the growing population of our country, is put under its influence. *If the instruction of the children were left to the particular churches and small districts where they are established, no reasonable objection could be made against it.* But it is the part of a great system of the operations of the day, for a few enterprising individuals to associate themselves, and to give their institutions the broad and imposing name of "The American." With this formidable motto on their banner, they assail individuals and communities, and enlist them one after the other. In this way they are spreading over the whole country. Their agents, too, must live and speculate out of the general concern. In this way there is an ecclesiastical influence extended which will control, in the end, not only the different churches in our country, but will also be felt in the political concerns of the state. Let them watch, who love their religious homes, and feel an interest in keeping the political direction of the affairs of this mighty country out of the hands of religious combinations, which may in the event, be worse than a religion established by law.

The same fate is attending the institution of Bible Classes. The books to be used are sent out under the mighty influence of this generalizing system. The effects are, that the usual catechetical instructions are becoming superseded, and almost exploded. On the subject of Bible Classes there is an ingenious sophism. "The study of the Bible," say they, "is the great instrument of salvation." So it is; but we have yet to learn that the systems adopted by the Reformed Churches, do not include the study of the Bible, and whether it is not safer to commit the instructions of the Bible, and the selection of truths from its sacred pages to those in whom we have the fullest confidence. Will not the neglect of those condensed and systematized views of the truths of the Bible, contained in our catechisms and standards, be followed by a proportionable rejection of the truths which we hold dear?

We call the attention of our readers to the following extract from the *Presbyterian*.

*Old Fashioned Notions.*—The question in your last, "Where shall the line be drawn?" is indeed a delicate one; and I agree with your correspondent that it cannot *now* be drawn. It is too late in the day to set up new land-marks. Instead of attempting it let us pay more attention to the old. Every true friend of the Presbyterian Church should endeavor to diffuse a correct knowledge of our standards, among the youth. This will better support the cause of truth, than any buttress which we can erect.

However useful Bible Classes may be, when rightly conducted, they will become a snare, if they are made to supersede the use of our Shorter Catechism, with the Scripture proofs. There, the doctrines most surely believed among us, are given in a connected form; while the quotations to prove them, brought from all parts of the Bible, show the harmony of the divine word, the connexion of one point of revelation with another, and the adaptation of the whole to the state of fallen man. Whatever neological discoverers of new light may say to the contrary, the Christian parent and Christian minister, are not to teach their children and people to examine for themselves, and choose their own creed; but to show them what the Lord saith, and command them at their peril to believe it.

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It must be borne in mind that the whole truth must be taught. Now this cannot be done by Bible Classes alone; for it is only a small part of the Bible, that can be gone through during the youth of any catechumen, if the minister take pains to analyze and explain as he goes along; and without this, the pupils will be almost as wise at the end of the course as when they began. In the best times of the Church, it has always been the custom to give the youth, in a summary way, a connected view of all the ways of God to man.

I am aware of the slang which Socinians and others use about creeds and confessions, as fettering the human mind; and I also know that the natural heart of youth quickly responds to the siren song. They have no doubt of their ability to refuse the evil and choose the good: but revelation and experience tell a different story. "The natural man receiveth not the things of the Spirit of God, because they are foolishness to him." We know also, that all the world has gone wondering after the 'beast;' and now, that he is grown old, it is just ready to go after a mechanical religion of feelings and excitements, on the one hand, and neological subtleties, and the dreams of Quietists, on the other. But notwithstanding all that may be urged against the religious instruction of youth, by those who follow the multitude, still *it is written*, "Train up a child in the way he should go, and when he is old, he will not depart from it;" and amidst the cry, on this side and on that, of "Lo! here, lo! there," it is consoling to believe that also *it is written*, "If any will do his will, he shall know of the doctrine, whether it be of God."

Let us "walk in the old paths," and "when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him."

Respectfully, yours, Presbyter.

In an editorial article in "The Presbyterian" for the present week, we find the same views held which we have given above. After speaking in the highest terms of the Assembly's Shorter Catechism, as commended for "Scriptural accuracy and comprehensiveness, as a summary of revealed truth," the Editor, in allusion to a new work, (of a character somewhat similar, it is probable, to Bishop Hobart's "Explanation of the Church Gatechism;" and the author of which, following in his steps, "has," says the Presbyterian, "very properly been *particular* and *full* on the subject of *Church Government* and the Sacraments;) entitled, "The Assembly's

Shorter Catechism Briefly Explained;" remarks, "We take it to be a pleasing sign of God's design to preserve the purity of his Church, when he puts it into the heart of one and another to produce and put into circulation the means of guiding the rising generation into an early, *connected*, and well-grounded knowledge of his Word."

St. John's Church, Fayetteville.—An acknowledgement of the kind attentions and uniform liberality of Churchmen in Connecticut, experienced by the Rev. Mr. Buxton in his late tour through that diocese, came too late for our present number. It shall appear in our next.

Church Scholarship Society.—We hope in our next to present our readers with the Report of this institution, read at the annual meeting in Hartford on the 4th inst. It is replete with statements of almost fearful interest to such as 'prefer Jerusalem above their chief joy,' on the subject of the great and increasing want of clergymen. In the meanwhile, under the conviction which it must leave upon the mind of every thoughtful reader—that *something must be done, and done speedily*, we rejoice, with a proud anticipation of the happiest results from a measure of such bold and single-hearted zeal, to lay before our brother Episcopalians—not merely as matter of intelligence, but as a call from God and the Church to co-operate in a noble work—the following resolutions, adopted unanimously at the meeting in which the Report was read.

*Resolved*, That in the view of this Society, the education of pious young men for the sacred ministry, is, in the present exigencies of the Church, an object of primary and paramount importance to its future prosperity.

*Resolved*, That it be, and hereby is, recommended to the Directors, to place on the list of beneficiaries, all approved candidates who may apply for assistance, and to publish their intention of so doing, in some suitable manner; trusting to the blessing of God on their endeavors to procure for them the means of support.

*Resolved*, That it be, and hereby is, earnestly recommended to the minister of every considerable parish, to form an association for the purpose of assisting one or more beneficiaries in obtaining a liberal education, with a view to their becoming candidates for the ministry.

*Resolved*, That it is the solemn religious duty of the clergy, to make particular inquiries after pious young men, in their parishes and elsewhere, and to lead them, when practicable, to a choice of the sacred profession.

Encouraged by many assurances of support, and confident in the approbation of Providence, the Directors can be at no loss what course it becomes their duty to pursue. *They have decided, in accordance with the recommendation contained in the second of the above Resolutions, to place on the list of beneficiaries* ALL *approved candidates who may apply for assistance, trusting for the blessing of* God *on their endeavors to procure for them the means of support.*—They are fully aware of the extent of the pledge thus given, but confident at the same time that the Christian liberality of their brethren will enable them faithfully to redeem it.

There can now be no excuse for inactivity in searching out subjects for training to the work of the Lord. Reader! are you a clergyman? Is there *not one* among the souls committed to your care, who might be, profitably to himself and to your Master's cause, devoted to this noble vocation? *Not one* stripling, whose ingenuous mind is ready for indoctrination, and whose youthful ardor would spur him on to labor for his Redeemer? Here are those who are READY, AT THIS MOMENT, to take him by the hand, and lead him through the porch of science to the hallowed temple, where he may minister the word of life to the saving perhaps of hundreds—thousands—of immortal souls. Brethren of the laity! are there none among your youthful acquaintances whose early piety and promising abilities would qualify them for usefulness in the holy office? Can you not admonish, persuade, exhort them to the work so pressingly demanding their attention? Can you not point out some such to your pastor; or yourselves direct them to the noble-minded band of Christians who now declare their readiness to do all for their introduction to the sacred ministry?

To DO ALL, we said—but we had forgotten.—There is yet one measure wanting to complete the work so well begun by the Church Scholarship Society. Let the Trustees of our Theological Seminary come forward on their part, and say that *none who come to them prepared for theological education shall be excluded for want of support*—that they too, trusting to God's blessing, will *afford their aid to all properly qualified applicants for admission*, and support them through their course. Can they not do this? Surely, Episcopalians will bear them out in the measure—a measure which all must perceive to be not of vaunt, nor of ostentatious bounty, but of ABSOLUTE NECESSITY, in the present exigencies of our Church.

Other denominations can do this. The Presbyterian General Assembly's Board of Education have resolved "to refuse no suitable young man for the want of funds, but universally to become responsible for sustaining the youth applying, (if fit,) believing that God, and the Church under God, would sustain them in such a course." And how are they borne out? *At one meeting*, $10,000 have been pledged, $8,000 of which are *actually subscribed*. Episcopalians, in proportion to their numbers, are able to do at least as much: and who—*at least until it has been tried*—will say that they are more niggardly—have less sense of their duty to the Church of their Saviour—have less zeal for the cause of God?

To New-York Episcopalians there is a voice, which, though from the grave, yet speaks with power to reach the heart. Let us hear its persuasive, entreating tones.

"Many are the places where, for the want of Clergy, and of aid in the support of them, the opportunity of establishing our Church has been, to all human appearance, finally lost. Many are the places where still, if we had Clergy and the means of aiding in their support, our Church could be established. Many are the congregations languishing, if not in danger of perishing, for the want of Clergy, and of means of aid in their support. It is for me constantly to hear their pressing solicitations, and even supplications—but, alas! it is not for me to grant them; but it is for me to feel the pang of repressing, almost extinguishing their hopes. If I do not deceive myself, it is in moments such as these, that I feel the want of the pecuniary means allotted by Providence to others; it is then that I am almost tempted to exclaim, in bitterness of spirit, Wo is me, that I must bear my office, that I cannot flee from views of spiritual want which I cannot relieve!

"The want now most felt, is that of Clergy, well qualified, but self-denying, laborious Clergy; who, with primitive zeal, will penetrate our darkened wilds, to illume them with the light of the blessed Gospel. We must educate such: for, at least in a sufficient number, they are not to be found among those who can educate themselves. We must provide the means of theological education for pious young men, and exert ourselves to find out those of this character.

"But unless provision for theological education be made, and the attention of well-disposed young men directed to the ministry, we may despair of the future progress of our Church, and mourn over the prospect of her stationary if not retrogade condition. I DO THEREFORE MOST EARNESTLY URGE THAT" this Convention "MAKE PROVISION FOR THEOLOGICAL EDUCATION."

WANT OF PRAYER BOOKS AND CHURCH TRACTS.

We can most fully confirm all that is said in the subjoined letter from a missionary of our Church in this State, from our knowledge of facts derived both through the correspondence of the Press and personal observation.—The readers of the Churchman may remember the generous donation of $100 made in 1829 by "Y. Z." to the funds (now exhausted) of the Auxiliary New-York Bible and Common Prayer Book Society, to be distributed in Prayer Books; are there not others, *now*, who will in the same manner respond to the call of the missionary whose letter we publish. Could Churchmen in the city realize *at all* the embarrassment in which a Church missionary is involved from the want of Prayer Books for distribution, we know their contributions would flow more largely in this channel. The same remarks may justly be made in reference to Church Tracts.

"*To the Agent of the N. Y. P. E. Press*—

———— *August* 15, 1831.

Rev. and Dear Sir,—I have just returned from a missionary tour of a day or two, and I cannot go to my pillow till I write you, to echo to your ear the constant cry for the book of Common Prayer, which meets me on such visits.—Cannot the Society send me some for distribution?—One hundred are wanted to supply the immediate need of the places which I am in the habit of visiting. They are infant parishes, or places where the Church has not been yet organized but will soon be,—and the Prayer Book is absolutely necessary to their prosperity. Some of them would be sold, instead of being distributed gratuitously. Do send me a parcel. And if I am not allowed to distribute them—send them to me as an agent and I will account for them as such.—And tracts of every kind giving information on the Church, are wanted. Bishop Onderdonk's Episcopacy Tested by Scripture, would be extremely useful to us. There is no better ground in the state for the gratuitous distribution of our Liturgy and Tracts, than those places adjacent to me—and if there are any to be so applied, do let us have some. At any rate, do make make me up a box of Prayer Books, Tracts, &c. and if they are not for gratuitous use, send along a bill of them, and the prices at which I must sell them."

Your Friend and Fellow-laborer in Christ.

Hannah More's Tracts.—The New-York Protestant Episcopal Tract Society have just published, in a neat tract of twenty pages (costing only two cents to subscribers,) the acknowledged master-piece of this most excellent and useful writer — *The Shepherd of Salisbury Plain.* That we should recommend this faithful delineation of the Christian graces imbodied, where they shine the most, in an individual in humble life, to our readers, both for their own use, and for distribution in their respective circles, can scarcely be necessary, at this late period. We, however, gladly avail ourselves of the occasion to quote from the last number of the "Episcopal Recorder" the following article, bearing directly upon the subject.

*Female Episcopal Tract Society.*—With the tract from the pen of Miss Hannah More, which this Society has recently republished, we have been long acquainted. The others mentioned in a communication on the second page of to-day's Recorder, we have not had an opportunity of looking over. We thank our intelligent correspondent, for her notice of this justly celebrated writer: and it is with great pleasure that we unite in commendations so judiciously bestowed. A distinguished divine of the Church of England is said to have given the whole series of these invaluable writings to a beloved sister, with a request that she would read them through once a year; and an American Clergyman of our acquaintance, on presenting the same offering to a Christian friend, to whom he was tenderly attached, connected with it an injunction that her "Strictures on Female Education"—her "Christian Morals," and her "Practical Piety," should be annually perused. All who love the religion of the Gospel will rejoice at the republication of any of her invaluable Tracts, for as far as we have had an opportunity of knowing, her "praise is in all the Churches."

Just Published by the Episcopal Female Tract Society, and for sale at Wm. Stavely's, No. 99 South Second street, two *new* Tracts for Sunday Schools, viz. Twelfth Night; or, the Epiphany, and The Awful Punishment of a Liar.

Also, The fifth number of the Two Shoemakers, entitled Jack Brown in Prison, by *Miss Hannah More.*

Those who desire to improve themselves and others, by reading and distributing the very useful and much admired popular Tracts of this justly celebrated writer, can procure them *cheap* at this Depository. Whoever presents one of her excellent tracts to a reader, may be certain that they afford sound and wholesome nourishment to the mind of that individual.

*Episcopalians* should be particularly active in circulating the writings of one who was so *invariably true* to her *own Church*; and, at the same time, so *eminently free* from all *sectarian prejudice, illiberality*, or *uncharitableness. Ladies* should delight in giving currency to the works of one whose acute, energetic, and comprehensive mind, enriched by diligent and judicious cultivation, united to a kind and benevolent heart, dignified, courteous, and affable manners, but above all, whose "*practical piety*" have rendered her such a bright and distinguished ornament to her sex. *All Christians* should "delight to honor" one whose enlightened piety and elevated morality, diffused through her various writings, have effected so much in promoting that "*Great Cause*" in which they are all interested. Her sound and vigorous intellect, her acutely discriminating judgment, her correct and refined taste, her extensive and varied literary attainments, were all consecrated to the service of "Him who gave her soul," and endowed it with His choicest gifts. The beneficial results which must accrue to the cause of pure religion and sound morality from an extensive circulation of her works, is free from the *uncertainty* attending *experiments*, as their *utility* has been *amply tested* in her own country; and it would be one of the highest gratifications that could possibly be afforded to this venerable Christian to know, that through the instrumentality of her writings, she is promoting the temporal comfort and spiritual interest of multitudes in those extensive regions of this western world which now present such a vast field for philanthropic exertions. As a *Christian moralist*, she stands *pre-eminently conspicuous*; and has *exemplified* all she *taught, by a long and active life of consistent piety and judicious benevolence.* Mothers who wish to impart solidity to the minds of their daughters, elevation to their views, courtesy and refinement to their language and manners, should induce them to *study* all the writings of this exemplary woman, that they may justly appreciate her numerous excellences. The flames of a noble emulation might thus be enkindled in many a youthful bosom; and the annals of American female biography might, ere long, be adorned with names equivalent in talents and piety to those cotemporary English luminaries, Hannah More, Elizabeth Carter, Elizabeth Smith, and Catharine Talbot, who irradiated the elevated circles in which they moved with such a mild and benignant lustre; and reflected such credit upon the Church to which they belonged, by their uniform cheerfulness and unostentatious piety. They did not endeavor to *shine* or to *dazzle*, but thought, with Solomon, that "*Wisdom* is the *principal thing*; therefore, get wisdom; and with all thy getting, get *understanding*;" and in the midst of all their pursuits, they diligently sought and obtained, that "*true wisdom*, which is from above." They were far *too wise and too well informed* to be *vain* or *conceited*: meekness and humility *veiled* their intellectual superiority and their classical acquirements, and thus rendered them more lovely and attractive. The valuable writings of these female worthies should be extensively circulated, and their exalted characters should be viewed as models by all those who are anxious to excel in "whatsoever things are lovely and of good report."

## INTELLIGENCE.

### FOREIGN.

Primitive Episcopal Church.—The Liverpool Courier says,—"The public may not be aware that the object of the parties connected with the Church which we this day announce under the above title is, in their apprehension, 'to revive, in its original simplicity, the primitive church of Christ,' which they believe has been disfigured by such human inventions, wealth, titles, and offices as were unknown in apostolic days.

Their doctrines are comprised under the following general heads:—

1. The canonical Scriptures of the Old and New Testaments, as contained in the present authorized version, are received as the only foundation of their faith and practice, agreeably to the following compendium.

A perfect belief in a trinity of Persons, in the unity of the Godhead.—1st John, v. 7; 2d Corinthians, xiii. 14, &c.

The total depravity of every one by nature, in consequence of Adam's fall.—Ps. ii. 5; Rom. v. 12, &c.

The atonement made by Christ for the sins of every one of the human race.—John, i. 29; Hebrews, ii. 9, &c.

Justification by faith alone, and exemplified by good works.—Galatians, iii. 24; Romans, v. 1; James, ii. 18, &c.

The operations of the Holy Spirit in the believer's heart, and the necessity of holiness both in heart and life.—Romans, viii. 9, 16, &c.; Hebrews, xii. 9, &c.

The superintendence of both a general and particular Providence, which direct and govern all things.—Hebrews, i. 3; Luke, xii. 7, &c.

The eternity of rewards and punishment beyond the grave.—Daniel, xii. 2; Matthew, xxv. 46, &c.

2. Their political principles are, an inviolable attachment to his Majesty's person and government in this country, and to the existing government in whatever country this Church may be propagated.—1st Peter, ii. 13, 14, 15, 17; Proverbs, xxiv. 21.

3. The only orders of officiating clergy are the bishops, priests, and deacons; but we are happy to find that the primitive, though in this country obsolete, office of lay readers is revived. This useful branch of the Christian ministry is, we understand, in full operation in the Protestant Episcopal Church of America, and considered a most valuable nursery for supplying the ranks of the regular clergy, as by it there is an opportunity of proving the zeal, and talents, and piety of those destined for the more responsible offices prior to their ordination.

One of the peculiarities of this Church is the definition given of episcopacy, viz. 'we believe that the highest spiritual order which Christ established in the primitive Church is comprehended in the priestly office, and that what is understood by the office a bishop is merely an extension of ecclesiastical jurisdiction to one already in priests' orders, agreeably to an election on the part of the clergy and members of the Churches over whom he may be chosen to preside.

A second peculiarity is, the facility afforded for scriptural unity to the clergy and ministers of all denominations holding in substance to the doctrine before laid down, as no interference will be exercised with their peculiar discipline or government; nor is any subscription required on the part of the people. This brings within the bounds of reasonable hope the introduction of a system in which each Church shall be enabled to move in its own orbit, deriving light and heat from the parent luminary, and rendering their offices of benevolence to the world in harmony and love one with the other. And it is not a little remarkable that the Hebrew Church of Christian Israelites, lately opened in this town, is one of the first fruits of this revival, having fully identified itself with this system on general principles, but still retaining its own distinctive peculiarity, and that other ministers and churches are in treaty in reference to the same object.

A third peculiarity we shall notice. It has been, we believe, generally considered a grievance, that many young men of acknowledged zeal, talents, and piety have been kept from the Christian ministry from one or more of the following causes:

1st. The not having an academical degree.

2d. A want of the required knowledge of the learned languages.

3d. The want of a title or nomination.

This Church obviates all these difficulties by availing itself of a canon of the American Episcopal Church, which provides that the knowledge of the Latin and Greek languages may be dispensed with in consideration of certain other valuable qualifications, on the part of candidates for holy orders.

The members of this church, like those of the Protestant Episcopal Church of America, will support their own ministers, provide their own churches, independent of titles, government grants, regium donum; thus the emoluments of their clergy depend on the zeal and faithfulness exhibited in the discharge of the sacred duties which they have undertaken.

We deem it unnecessary to enter more into detail on the subject, as we understand a course of lectures will shortly be delivered explanatory of the entire system, of which due notice will be given."—*Atlas.*

*London Missionary Society.*—This Society, (formed by Baptists, and supported by Dissenters,) now employs 90 missionaries, with 20 European, and 150 native assistants, teachers, &c., making 260 in all. Number of communicants in the mission churches, 3,951—schools, 352—scholars, 20,696. It occupies 91 stations and out-stations, viz: In the South Seas, 21—Ultra Ganges, 5—East Indies, 23—Russia, 4—Mediterranean, 2—South Africa, 20—African Islands, 2—South America, 4.

*Gælic Schools.*—The Edinburgh Gælic School Society maintains from 70 to 80 schools in the Highlands, in which have already been instructed more than 60,000 persons.—*Boston Recorder.*

*A Noble Bequest.*—Dr. Bell, author of the system of Education which bears his name, (also known as the *Madras System*, and used in the National Schools of Great Britain,) has vested in trustees, stock to the amount of 90,000l. sterling, (a trifle less than $400,000,) for the promotion of Education and endowments of Schools in St. Andrews, his native place. Besides the foregoing magnificent grant, the donor has made over to the same trustees a piece of ground he had purchased from the town of St. Andrews, intended as a site for schools, and for which he paid 1,100l.

*Diocese of Calcutta.*—On the 11th of January, the Lord Bishop [Bishop Turner] held a Confirmation in St. Thomas' Church, on which occasion, 107 candidates received that apostolic rite.

On the 13th, his lordship commenced his primary visitation of the Archdeaconry of Calcutta, on which occasion, he was attended by such of the clergy as were within the distance of fifty miles.

On the evening of the 27th of January, his lordship embarked on board the honorable company's ship Foote, for Ceylon; and after having visited the stations on that island, it is his lordship's intention to touch at Madras, on his return to Calcutta.—*Asiatic Journal for July.*

### DOMESTIC.

Confirmations—By Bishop Brownell. On Tuesday, A. M. the 16th inst., at Grace Church, Saybrook, four: Wednesday, the 17th, at Branford, twenty-six: Thursday, A. M. at East Haven, nine: P. M. at Trinity Church, New Haven, the unusually large number of more than one hundred and forty. Most of these last were between eighteen and twenty-five years of age; and a large portion of them young men, who are to be regarded as the future pillars of the parish.

By Bishop Griswold. On Thursday, the 11th inst. nine persons in the Episcopal Church in Windsor, Vt. In the evening, we had the pleasure of hearing a sermon from the Bishop, from Acts xxviii. 22. It contained a great deal of very good advice, and was pervaded by a vein of that good feeling and Christian kindness, for which we have always heard the preacher commended.—*Episcopal Watchman.*

Clerical Changes.—The Rev. Origen P. Holcomb, late of this diocese, has accepted the Rectorship of Trinity Church, Windham, Greene county, N. Y.

The Rev. Lewis Thibou, has been appointed missionary at Angelica, Alleghany county, and parts adjacent. The Rev. George Bridgman has been appointed to the same office at Hunt's Hollow, and Dansville.—*ib.*

College Record.—At the Commencement at the University of Vermont, on Wednesday, August 3d, the degree of A. B. was conferred on nine, and that of A. M. on two young gentlemen.

At the Commencement of the University of Pennsylvania, at Philadelphia, on the 30th ult., the degree of A. B. was conferred on twenty, that of A. M. on eleven, and that of M. D. on three young gentlemen. The degree of D. D. was conferred on Rev. Joseph Spencer, Rector of St. Michael's Church, Talbot county, Maryland.

*Union College, N. Y.*—The Commencement of this Institution was celebrated on Wednesday the 27th ult. The honorary degree of D. D. was conferred upon Rev. Archibald Mason, of Wistraw, Scotland, and on Rev. Joseph Penny, of Rochester. The honorary degree of A. M. on Rev. Christian B. Thummel, Adjunct Professor at Hardwick Seminary. The regular degree of A. M. was conferred on nineteen gentlemen, alumni of the College, and that of A. B. on seventy-five, the members of the senior class.

*Western University of Pennsylvania.*—At the recent Commencement of this Institution, the honorary degree of D. D. was conferred upon the following gentlemen viz:—the Rev. Levi S. Ives, Bishop Elect of North Carolina; Rev. Dr. Symington, of Paisley, North Britain; and the Rev. Hugh Heughs, of Glasgow, North Britain.

*Geneva College.*—The annual Commencement of Geneva College was held on the 3d inst. At the close of the usual exercises of the day, an address was delivered by the Rev. Henry J. Whitehouse, before the Euglossian and Alpha Phi Delta Societies, consisting of members and alumni of the institution.—The degree of A. M. was conferred on John F. Ernst, Seth Davis, Thomas Y. Howe, Rev. Henry Gregory, and Rev. William W. Bostwick, alumni of the College.—The honorary degree of A. M. was conferred on Samuel A. Foot, Esq. of the city of New York, and on Rev. James D. Carder, of Ithaca.—The degree of D. D. was conferred on the Rt. Rev. Benjamin B. Smith, Bishop elect of Kentucky.—After the Commencement, the Trustees of the College held a session of their board, at which a Professorship of Engineering and Statistics was established, and Gen. Joseph G. Swift, of the United States Engineers, residing in Geneva, was elected Professor.

*University of Pennsylvania.*—At the commencement of this institution on Saturday, the degree of D. D. was conferred on the Rev. Joseph Spencer, Rector of St. Michael's Church, Talbot county, Maryland.

### SUMMARY.

*Literature of Rogues.*—On opening the trunk of a very accomplished youth, lately taken by our police and now in jail, his professional library was found to consist of a History of the Pirates, and a set of Bulwer's (the Pelham) novels.—*Phil. Chron.*

*Navy Chaplains.*—A correspondent of the New York Observer states, that there are but nine chaplains in the whole United States Navy, while the law authorizes as many as there are ships of war, meaning frigates and seventy-fours. For the chaplaincy of the Potomac, which has lately been fitted for sea, there were 200 applications. None of these, however, were successful, as the Secretary of the Navy made choice of the Rev. Mr. Grier, of the Philadelphia station.—*Boston Rec.*

*Valley of the Mississippi.*—According to the Baptist Tract Magazine, there are in the Valley of the Mississippi, 1716 Baptist churches, with 1,036 ministers, and 85,611 communicants.—The Methodists have, in the same region, eight conferences, 618 travelling preachers, and 173,083 members, viz. 153,315 whites, 15,576 colored, and 4,192 Indians. Number of stationary ministers not known.—The Presbyterians have there 10 Synods, 43 Presbyteries, 543 ministers, 936 churches, and 60,625 communicants. *ib.*

*West Indies.—Progress of Liberal Principles.*—The king of Sweden has granted to free people of color in *St. Bartholomew's* the right of being eligible for members of the council and of the courts of Justice, if 21 years of age, natives or naturalized, with a burgher's brief, or in possession of landed property, or embarked in an industrious employment. He declares that "no legal axclusion whatever is attached to the condition of our free subjects, of whatever class they are;" and that "in public documents, no qualification distinctive of persons hitherto designated as Free People of Color, will be used. The Royal Council at St. Bartholomew's have ordained, that the fines will be tripled, which have been laid on white persons for injuring or insulting those "heretofore called free persons of color," if it appears that the quarrel arose from "difference of color or extraction."

A letter dated *Barbadoes*, July 17, says: "I have the pleasure to inform you that the free colored black inhabitants of the island, by an act lately passed, enjoy all the rights and privileges of his majesty's white subjects; it is likewise done in most of the other colonies, and must tend to unite the different classes in bonds of harmony and peace."

*Deaf and Dumb.*—Mr. H. P. Peet, Principal of the New York Institution for Instruction of the Deaf and Dumb, gives notice, that there is a vacancy in the first Senate District in the number of pupils supported by the state, at the Institution; and that application (post paid) may be made, for admission into the institution, to him, and that he will give information of the decision of the Board of Directors, on such applications, at the expiration of the time for which notice is by law required to be given.

COLLEGIATE SCHOOL,

No. 76 VARICK-STREET, CORNER OF CANAL.

Rev. JOHN W. CURTIS, A. M., *Principal.*

Young gentlemen will be prepared, in this Institution, either for admission into college, or for the pursuits of active life. The course of Collegiate Instruction will be that established by the Faculty of Columbia College.

Terms.

| | |
|---|---|
| For Classical Scholars, with full collgiate cousre, per quarter, - - - - - - - | $10 00 |
| English Scholars, per quarter, - - - | 6 00 |

Instruction will be provided in the modern languages.

MISS GILBERT'S

BOARDING AND DAY SCHOOL.

Miss Angelica Gilbert gives information, that she reopens her school on the 1st of September ensuing, at No. 113 Bleecker Street, near Le Roy Place, and receives scholars subsequently at such times as may suit the convenience of parents returning to the city. For testimonials and terms, reference is made to her printed Card.

Aug. 22, 1831.

SELECT CLASSICAL AND ENGLISH SCHOOL,

*Which will be opened at* 41 *Courtland Street, (the house occupied by the late Major Fairlee,) on the* 1st *of September*, 1831.

The features in the plan of this School, to which the attention of parents is requested, are the following:

1. It is intended to combine the advantages of public education and private instruction. Experience has fully shown that much loss of time and frequent distaste for study, is incurred in consequence of the difficulties which boys have to encounter in their first approaches to learning, (particularly of the Greek and Latin Classics,) when left to combat them unaided and alone, and which parents in many instances are so sensible of, that private tutors are frequently engaged to assist their children in *preparing* for the duties of school. To obviate this, the hours of attendance will be from 9 to 2, and from 4 to 6, in Summer; and from 9 to 2, and 3 to 5 in Winter—during which latter period of the day, the pupils of the establishment will be required to *study*, and all requisite preparation for the recitations of each succeeding day will be accomplished under the guidance and direction of the Principal. The benefits derivable from such a system of education are obvious, and can best be appreciated by those, who, while they consider the emulation of a public school as an important stimulus to exertion, are aware of the obstacles which thwart the progress, and repress the ardor of the youthful student. A plan of this nature, relieving parents from the constant anxiety and necessity of urging their children to study, and of giving them that assistance for which they have not always the requisite leisure, must be attended with commensurate trouble to the master; personal comfort and convenience should, however, give way to public utility, and if the advantages contemplated be realized, no care and attention will in the present instance be deemed too great.

2. Another and still more important feature in the plan of this school, is the attention to be devoted to religious education. It will be conducted systematically and regularly. The moral welfare of youth is at all times a consideration of the highest importance, and whatever tends to promote so desirable an object, cannot fail to secure the approbation and encouragement of judicious and conscientious parents. No matter what the situation in life may be for which a youth is intended, a knowledge of the general principles and precepts of religion will prove of essential service; and the seeds of instruction planted when the heart and affections are most likely to receive lasting impressions, will be productive of the best results. It will be an object of unceasing solicitude, to bring every boy to conduct himself under the powerful and abiding influence of moral and religious principles, whilst at the same time, he is made to feel that his temporal as well as eternal happiness is thereby most effectually promoted.

3. The number of pupils will be limited, not at any time to exceed Forty; by which means the vigilant care of the Principal will be duly exercised over all, and the surest pledge given to parents that the junior boys will meet with the same care and attention as the senior.

The course of instruction will comprise,

1st. All the branches of a solid English education, viz: Spelling, Reading, English Grammar, History, Geography, Writing, Arithmetic, Mathematics, Book-keeping, Elocution, and English Composition.

2d. All those branches which belong to a Classical education, and which are required for entrance into college, viz: the Greek and Latin languages, Ancient Geography, Grecian and Roman Antiquities, Greek and Latin Composition in verse and prose. The Classic authors will be read in reference to the course pursued in Columbia College, but boys will be fitted for admission into any of the other principal colleges in the country.

3d. The Modern Languages, viz: French, Spanish, and Italian, which, together with the accomplishment of Drawing, will be quite optional with parents, and form separate and distinct charges. The first Masters in the city will be engaged for those branches of education.

During the entire period of the pupils' attendance at school, careful attention will be paid to the English language, and Elocution be made a regular part of their studies; they will also be well practised in Composition and Letter-writing, and made acquainted with English Literature in general.

In this establishment pupils will be educated with reference to their future prospects or course of life, and the above enumerated branches will be combined together in such manner, and pursued to a greater or less extent, as may suit the wishes of parents.

Public examinations will be held three times a year; at Easter, in Scripture History and Catechism; and at Summer and Christmas, in the general business of the school.

Vacations—the month of August, one week at Christmas, and one week at Easter. No occasional holidays.

TERMS.

*Payable quarterly in advance, twelve weeks to the quarter.*

| | |
|---|---|
| For the full course, including the Greek and Latin languages, Mathematics, Writing, Arithmetic, Book-keeping, History, Geography, Ancient and Modern, Use of the Globes, Grecian and Roman Antiquities, Spelling, Reading, English Grammar, Elocution, Composition, &c., for boys above ten years of age, per quarter, . | $20 00 |
| The above course for boys, under ten years per quarter, . . . . . . . . . | 15 00 |
| The different branches or an English Education for very junior boys, per quarter, . . . | 12 50 |
| Drawing, French, Italian, or Spanish, each, per quarter, . . . . . . . . | 5 00 |
| Stationary will be only charged for as used by the pupil. | |
| Winter's fire money, . . . . . | 1 00 |

No extra charges whatsoever.

One month's notice required previous to the final removal of any young gentleman from the school.

Application to be made to the Rev. R. Townsend Huddart, A. B., Principal; for the present, at 54 Greenwich-street, between the hours of 10 and 2 o'clock, who will give every further information required.

August 13,—3t.

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 24th, from the following persons, viz:*—

L. H. Young—S. Babcock—Rev. A. H. Crosby—Ann Willard—Charles J. Bennett—Charles Ogden—Clark & Hosford—Rev. G. W. Doane—R. Smith.

*Books have been sent from the N. Y. Prot. Episcopal Press, during the week ending August 24th, to the following persons, viz:*—

George Rowland, Norfolk, Va., 1 parcel.

Rev. Wm. D. Cairns, Wilmington, N. C., 1 box, per brig Hercules, Capt. Hallett—Wm. Stavely, Philad., per U. T. Line, 1 box—Rev. Charles J. Todd, Wilton, Conn., per steamboat Citizen, 1 parcel—R. T. Smith, Richmond, Va., care of Collins & Co., N. Y., 1 parcel—S. Babcock, New-Haven, per steamboat, 1 parcel—L. H. Young, New-Haven, per steamboat, 1 box and 2 parcels—R. T. Runney, Saugatuck, Conn., 1 parcel, per sloop Iris—T. B. Lippit, Providence, R. I., 1 parcel, per steamboat President—Simpson & Clapp, Boston, 1 parcel, per steamboat President—John Thompson, Annapolis, Md., 1 parcel, to the care of G. C. Grundy, Baltimore—G. C. Grundy, Baltimore, 1 parcel, all per schr. Control—Wm. Stavely, Philad., 1 box, per U. T. Line—Wm. M. Morrison, Alexandria, D. C., 1 box, per schr. President—A. H. Crosby, Yonkers, 1 parcel, per sloop Benj. Franklin—Charles Ogden, Newark, N. J., 1 parcel, per stage—Rev. S. R. Johnson, Hyde Park, care of Rev. Dr. Reed, Poughkeepsie, 1 parcel, per sloop Richard Davis—R. T. Thom, Fredericksburg, Va., 1 parcel, per schr. Ariel—Wm. Anderson, care of James Anderson, Upper-Town, Quebec, 1 parcel—W. R. Mills, 1 parcel—Clark & Hosford, Troy, 1 parcel—Wardens of St. John's Church, Troy, care of C. & H., 1 parcel, all to care of C. & H., per Troy towboat—O. Steele, Albany, N. Y., 1 parcel, per steamboat Constellation—Rev. H. Pinch, Shrewsbury, N. J., per sloop Atlas, 2 parcels.

## EDUCATION.

ʼαμα μεν απαδεστατον ειναι, ἁμα δε φιλοστοργοτατον.
*Antoninus.*

### JEALOUSY.

Desire is the gravitation of the soul. By it we are naturally attracted towards the desired object. If our path be clear, and nothing appears to oppose our advances or to throw doubt on our success in endeavoring to secure that object for ourselves, our eye continues steadily fixed on the expected good, and our feelings are all of a pleasant character; but should a desire to possess the same thing simultaneously and manifestly draw another party towards the same individual object, our attention becomes distracted between the observance of our own progress and that of our rival, and our feelings become turgid and troublesome. Doubt of our own success, fear lest our rival should prevail, a heightened value in our estimate of the desired object, arising out of competition, and consequently an increased action of its attractive force, engender in the soul that stirring warmth and that restless uneasiness which we denominate JEALOUSY.

The warmth and the uneasiness of this passion are always proportioned to the estimated value of the desired object, and the apprehended probability of our rival's success and our own failure.

Jealousy may be *very early* excited. The children of the same school, or of the same family, may soon be made rivals for the parent's or the tutor's love, in which case they will be jealous of each other. Even the infant will manifest its uneasy feelings, if another receive the caresses of its own beloved nurse.

Jealousy is of *rapid growth.* It is a suspicious and vigilant passion, keeping continual watch, but looking less for means of relief than for appearances that are unfavorable. It feeds on air, and by the magic of fancy, transmutes the merest shadows into substantial proofs of what it dreads to find proved. Hence this passion generally increases fast, and often rises to an enormous height, and becomes capable of exerting a most terrible influence.

As a principle of human conduct, jealousy may be *good* or *bad*, as the object on account of which it is excited is proper or otherwise; and, though its degree of strength is by no means dependent on this circumstance, yet the application of its power to useful or pernicious ends is hereby regulated and determined. Elijah was *jealous* for Jehovah, and he swept away idolatry from the high places of Israel. Joab was *jealous* for his rank and honor as commader in chief of the armies of David, "and he took Amasa by the beard to kiss him, saying, 'Art thou in health, my brother?' and smote him and shed out his bowels to the earth." Paul was "*jealous* with a godly jealousy" lest the faith of the Christians should be corrupted, and he devoted himself to the most laborious and unremitting exertions to secure their salvation. Herod was *jealous* with ambitious jealousy, lest the infant Jesus should supplant him in the kingdom of Judah, and "he sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under." The passion in all these instances was the same; but its character was widely different, owing to the differences of those things which were the objects of desire in the several cases. The jealousy of Elijah and of Paul was *godly;* that of Joab and Herod *diabolical.*

The *effects* of this passion are frequently of the most momentous character, whether considered in reference to the individual who is the subject of it, or to those who are its objects; and sometimes it spreads a desolating influence over extended societies. How often has this vulture preyed in secret on the distressed heart in which it had fixed its gory fangs, tearing out peace, and rest, and every vestige of cheerfulness! How often has it overpowered the fortitude of man, and induced suicide and madness, and every species of wild havoc! Like the destructive Samiel, it sweeps along, and death and putrefaction are in its foot-marks.

How many friendships, cemented by years of kindly assiduity, have been suddenly dissolved by the caustic touch of this universal solvent! How many families have been set at variance, how many houses made like to the haunts of savage beasts, by the restless fierceness of this untameable passion! How many murders! How many duels written in blood! How many Troys smoking on the page of history, exhibit the dire results of jealous fury! Bursting like a volcano from its secret cavern, it shakes the earth, overturns thrones, and levels cities with the dust, leaving their smoking ruins a sad memento of its force. There is no setting bounds to its devastation, for "Jealousy is cruel as the grave: it is the rage of man, therefore he will not spare in the day of vengeance."

If such be the baneful, the terrible effects of jealousy, when its object is an improper one; if the passion may be easily and early excited in the mind; if when once excited it naturally tends to its own increase, and is likely to grow to such greatness as to destroy all the comfort of life, and to induce madness or suicide in the individual, and to convulse society with quarrels, murders, and conflagrations; and if nevertheless, it be capable of a right direction, and of producing happy results,—how great is the care required in education! What prudence, to avoid pointing the passion to a wrong object! And what watchful care to give to the choice a wise and religious direction!

Parents should be extremely careful to avoid that worst of all purely parental errors, the having of a *pet*, or favorite child. How can the other children of the family fail to be jealous of, to envy, and, in time, almost to hate him, who has robbed them of their proper equal share of a father's or a mother's affection? Or, how can heartburnings, slights, and broils, be kept from that house, where there is so much to invite and to entertain them? How shall the children be made to trust with filial confidence and satisfaction to a parent's decision of the questions of strife which may arise in the family, so long as that parent gives tokens of a partial bearing towards one or another of his or her offspring? The obedience of the less favored children must want that life and zest, which are its most powerful and certain support, and the surest pledges of its purity and permanence.

We have seen a mother render herself worse than a nullity in her family, only by the folly of having a "first-born son." At whatever time you visited her house, on whatever subject you might wish to converse, you could hear nothing from her but the babbling of her dotage. "Her William, her dearest boy, her first-born son," was the beginning, the middle, and the end of her talk.

The effects of this folly were easily perceivable in the house; but if you visited the play-ground, they became much more conspicuous. The children were never long together, before the studied slights and insults of his brothers roused the fretful petulance of this unfortunate spoiled child; when instantly four grinning urchins surrounding him, and each striving who could most irritate and vex him, would cry, with the most insulting tone, 'What ails the *darling?* What now is the matter with the *dearest William?* What troubles his mother's *first-born son?*' It can hardly be necessary to inform the reader, that these children grew in discord as they advanced in years, and when arrived at maturity, the family exhibited a striking picture of moral deformity; it was a body whose every limb and member was malformed or out of joint. Again we say, Let every parent religiously avoid the folly—the sin, of favoritism.

And what we say to parents on this head, that we would also say to teachers, and to Sunday School teachers in particular. The holy wisdom ye are employed to disseminate, is "pure and peaceable, gentle, and easy to be entreated, full of mercy and of good fruits;" but misdirected *jealousy* is the reverse of all these, and forms an effectual barrier against the progress of truth and peace. In vain will ye explain to your children the divine precept to love one another; in vain will ye exhort them "in love to prefer others before themselves," if by partiality and ill-sorted acts of favoritism, ye rouse the demon jealousy in their bosoms. An adamantine breast-plate, will render alike ineffectual your doctrine and your authority; and no hope of doing good will remain, but in connexion with a change of system.

Let the balance of affection be evenly supported. Let every child see that only superior diligence joined to good conduct, can secure more especial favor and approbation. In this manner all unholy jealousy may be kept from the minds of children. They may have *emulation*, but it will be a virtuous emulation. Desire of favor will prompt the desire of that goodness to which favor is properly attached; and the certainty that the meed will be impartially awarded, will prove a good stimulant to virtuous exertion. If any be *jealous* it will be of himself. If there be any rivalry, it will be in the race of humility and brotherly kindness. Each child will learn from his kind-hearted instructer, to show superior respect to superior merit, and watch over his school-fellows with no other jealousy but such as arises from a desire that they should win more and more of love and happiness.

Thus, even the passion which, when misdirected, gives birth to the most disastrous consequences, may, under the fostering influence of religious education, prudently conducted, be made to produce the happiest results, and to lead on to the sublimest state of human feeling and of social enjoyment.—(*London*) *S. S. Teachers' Magazine.*

## SCRIPTURAL INSTRUCTION.

Πνευματικοις πνευματικα συγκρινοντες.—1 Cor.

For the Churchman.

Mr. Editor.—Few of your readers, I presume, are ignorant of that excellent little work of the Rev. William Jones, of Nayland, *The Book of Nature*—or of the principle on which it is composed,—the illustration of things spiritual by the natural creation, or, so to speak, the compilation of the history of grace from the book of nature. I have lately met with a little work upon a very similar plan, in which, with some things to condemn, I find much to commend. In particular, I have been greatly pleased with the inclosed exhibition of the Scriptural use of the material substance Light, as a representative of the knowledge of God, and its efficient cause the teaching of God's Spirit. Seldom do we find such a treasure of religious truth in so small a compass, and so beautifully arranged, as that which I now present to your readers with the hearty prayer that it may be the means, by the blessed influence of the Spirit of Grace, of shedding "bright beams of Gospel light" into each and every heart. Yours, &c. Minimus.

### The Light.

PRAYER.

Almighty God, who showest to them that are in error the *light of thy truth*, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's religion, that they may avoid such things as are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ.

Christ *the Light.*

The Life was the Light of men. John i. 4.

Then spake Jesus unto them, saying, I am the Light of the world. John viii. 12.

This was the true Light, which lighteth every man that cometh into the world. John i. 9.

The day-spring from on high hath visited us, to give light to them that sit in darkness. Luke i. 79.

*The Believer bears the same title.*

While ye have light, believe in the light, that ye *may be* the children of light. John xii. 36.

Ye are light in the Lord. Eph. v. 8.

Ye are the light of the world. Matt. v. 14.

Ye are the children of Light. 1 Thes. v. 5.

*The former state of these, darkness.*

The way of the wicked is as darkness, they know not at what they stumble. Prov. iv. 19.

We wait for light, but behold obscurity; for brightness, but we walk in darkness; we grope for the wall like the blind, and we grope as if we had no eyes, we stumble at the noon day, as in the night. Isa. lix. 9, 10.

Light is come into the world, and men loved darkness rather than light, *because* their deeds were evil. John iii. 19.

The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light; but *if thine eye be evil*, thy whole body shall be full of darkness: if therefore the light that is in thee be darkness, how great is that darkness. Matt. vi. 22, 23.

He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. 1 John ii. 11.

Ye were sometimes darkness. Eph. v. 8.

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Eph. iv. 18.

*Satan called the "Ruler of darkness."*

We wrestle not against flesh and blood, but against the rulers of the darkness of this world. Eph. vi. 12.

Who hath delivered from the power of darkness. Col. i. 13.

*He exercises this power over the natural mind, keeping the sinner in a state of ignorance.* Darkness *the symbol of ignorance:* Light *the symbol of knowledge.*

In whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. 2 Cor. iv. 4.

*The Gospel appointed to effect a change in this condition, by removing the blindness, and delivering from the captivity.*

I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. Acts xxvi. 17, 18.

God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. 2 Cor. iv. 6.

Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Eph. v. 14.

*Why are sinners illuminated?*

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter may see the light. Luke viii. 16.

Ye are a chosen generation. . . . that ye should show forth the praises (margin, '*virtues*') of him who hath called you out of darkness into his marvellous light. 1 Pet. ii. 9.

*It is the duty of such to be separate from darkness, both in principle and practice.*

Let us cast off the works of darkness. Rom. xiii. 12.

Have no fellowship with the unfruitful works of darkness. Ephes. v. 11.

Be ye not unequally yoked together with unbelievers: for what communion hath light with darkness? 2 Cor. vi. 14.

*The duty of believers on this head* positive *as well as* negative: *their conduct to be characteristic in* ALL *things.*

Now are ye light in the Lord: walk as children of light. Ephes. v. 8.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

*Illustrations of these directions.*

(John Baptist.) He was a burning and a shining light: and ye were willing for a season to rejoice in his light. John v. 35.

*After ye were illuminated*, ye endured a great fight of afflictions; partly whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves, that ye have in heaven a better and an enduring substance. Heb. x. 32—34.

Ye are the light of the world. A city that is set on a hill cannot be hid. Matt. v. 14.

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; *holding forth the word of life.** Phil. ii. 15.

| *The unrenewed ignorant of all spiritual truths.* | Christ, *as the light, makes manifest all spiritual truths.* |
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| The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14. | Whatsoever doth make manifest is light. Eph. v. 13. |

Jesus declared at Jerusalem, "As long as I am in the world, I am the light of the world;" but when he withdrew his bodily presence he withdrew not the light, but only appointed it to be conveyed through another channel; sending the Holy Spirit, according to his promise, John xiv. 26. and John xvi. 13. and ordaining the *holy Scriptures*, as the lamp in which this light is presented, to illuminate the path of the just, which shall shine more and more unto the perfect day—*that* day which shall dawn upon a kingdom where there shall be no night, which the glory of God doth lighten; for the Lamb is the light thereof.

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| (1.)<br>*The unconverted ignorant of* God.<br>O righteous Father, the world hath not known thee. John xvii. 25.<br>At that time ye were without Christ. . . . having no hope, and without God in the world. Eph. ii. 12.<br>As I passed by, and beheld your devotions, I found an altar with this inscription, To the *unknown* God. Whom therefore ye ignorantly worship, him declare I unto you. Acts xvii. 23. | (1.)<br>"*The Light,*" *makes* God *manifest.*<br>No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John i. 18.<br>I have manifested thy name to the men which thou gavest me out of the world. John xvii. 6. |
| (2.)<br>*Ignorant of the* evil of his heart.<br>The heart is deceitful above all things, and desperately wicked: *who can know it?* Jer. xvii. 19. | (2.)<br>"*The Light*" *makes this manifest.*<br>Every man shall know the plague of his own heart. 1 Kings viii. 38.<br>Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness. . . . . blasphemy. Mark vii. 21. |
| (3.)<br>*Ignorant of his* destitute condition.<br>Thou sayest, I am rich, and increased with goods, and have need of nothing: and *knowest not* that thou art wretched, and miserable, and poor, and blind, and naked. Rev. iii. 17. | (3.)<br>"*The Light*" *makes this manifest.*<br>I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. Rev. iii. 18.<br>*One* thing thou lackest. Mark x. 21.<br>Whosoever shall keep the whole law, and yet offend in one point, is guilty of all. James ii. 10. |
| (4.)<br>*Ignorant that man, in his natural state, is* unmeet for the heavenly kingdom.<br>There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. Prov. xxx. 12.<br>Which say, Stand by thyself. . . . . . I am holier than thou. Isaiah lxv. 5.<br>The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all I possess. Luke xviii. 11, 12. | (4.)<br>*The light* "*makes manifest*" *that the renewed soul is* alone meet for the heavenly kingdom.<br>I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . . . And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie. Rev. xxi. 2, 27.<br>Blessed are the pure *in heart,* for they shall see God. Matt. v. 8.<br>Follow holiness, without which no man shall see the Lord. Heb. xii. 14. |
| (5.)<br>*Ignorant of the necessity of a* change.<br>*How* can these things be? John iii. 9.<br>The preaching of the cross is to them that perish foolishness. 1 Cor. i. 18.<br>The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Cor. ii. 14. | (5.)<br>"*The Light*" *manifests* this *necessity.*<br>*Except a man be born again,* he cannot see the kingdom of God. John iii. 3.<br>*Except a man be born of water and the* Spirit, he cannot enter into the kingdom of God. John iii. 5.<br>*Except ye be converted,* and become as little children, ye shall not enter into the kingdom of heaven.—Matt. xviii. 3.<br>I will bring *the blind* by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things plain. Isa. xlii. 16. |
| (6.)<br>*Ignorant of the* way of peace.<br>The way of peace they *know not.* Isa. lix. 8. | (6.)<br>"*The Light*" *manifests* this way.<br>The day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to *guide our feet into the way of peace.* Luke i. 78, 79. |
| (7.)<br>*Ignorant of the* way of acceptance.<br>Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? Micah vi. 6, 7.<br>What must I *do* to be saved? Acts xvi. 30.<br>What shall I *do* that I may inherit eternal life? Mark x. 17.<br>They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Rom. x. 3. | (7.)<br>"*The Light*" *makes* this *manifest.*<br>I am the way, the truth, and the life, no man cometh unto the Father but by me. John xiv. 6.<br>Without shedding of blood is no remission. Heb. ix. 22.<br>The Son of man came to give his life a ransom for many. Matt. xx. 28.<br>Christ is the end of the law for righteousness to every one that believeth. Rom. x. 4.<br>Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12. |
| (8.)<br>*Ignorant of the* coming of the day of wrath, *therefore* unconcerned about the way of safety.<br>Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Eccl. viii. 11.<br>He hath said in his heart, I shall not be moved, I shall never be in adversity. Psalm x. 6.<br>Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations. Psalm xlix. 11.<br>They spend their days in wealth, and in a moment go down to the grave, therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. Job xxi. 13, 14.<br>There shall come in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 2 Pet. iii. 3. | (8.)<br>"*The Light*" *discovers the* terrors of that day, *and makes known the* only place of security.<br>The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 2 Thes. i. 7, 8.<br>The great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.<br>The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. Nahum i. 5—7.<br>Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John v. 24. |

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* The allusion is to a lighthouse, the utility of which is well known and appreciated by those who navigate a vessel near a dangerous coast: the idea intended to be conveyed seems to be this—that the believer should be to the world, and to the Church, what the lighthouse is to the mariner; silently, but effectually, warning of danger, and pointing to the way of safety.

## DEVOTIONAL.

For the Churchman.

They that sow in tears, shall reap in joy.—At evening time it shall be light.—Ps. cxxvi. 5—Zech. xiv. 7.

Picture to yourself a man, met, when he has reached the meridian of the day whose evening he hoped to spend *at home* by proper diligence in his journey,—picture to yourself such a man met at midday by a storm, and persevering against temptations to seek shelter for the day and delay his journey—pressing forward, feebly perhaps, and unsupported by *the least* PRESENT satisfaction, yet pressing forward to his journey's end;—see that man at night fall repaid at his own fire-side by the caresses of his beloved babes, the kind attentions and the soothing endearments of the wife who shares with him the changes and chances of his pilgrimage: and when your mind is filled with the view of such a character, so repaid for a little endurance and perseverance, transfer the similitude to the Christian life, and you have that which will in fair characters represent to you the feelings of a servant and imitator of Him who *endured* that he might *reign.* See *him*, met in the midst of the allotments which he has set out as the business of a day, met and opposed by a fit of indolence; of bodily lassitude, perhaps of slight or even considerable indisposition; or again perhaps by a host of solicitations to indulgence, and the blandishment of worldly diversion. See him thus met girding up the loins of his mind; and persevering till the day's task accomplished, he sits down to meditate in the statutes which have supported him; to hold communion with Him who hath been his stay. Ah! such a man, though he sow in tears, shall reap in joy; such a man shall enjoy "light at evening;" if not at the evening of *every* day, at least at the last evening of a well spent life.

Men ought always to *pray*, and not to faint.—Luke xviii. 1.

Faint we assuredly shall in the spiritual contest, if we have the courage to arouse, to stir up—our enemies, by boldly avowing our character and profession, and putting on the badge of our discipleship—declaring war upon the enemies of Christ;—unless sustained by super human strength. Faint without prayer we must,—by abandoning holy purposes;—by relaxing holy effort; by declining the sacred paths of rugged, hardy virtue; by giving up to the demands of passion or desire or wayward inclination; by ceasing to *wait* God's time, and surrendering ourselves to impatient murmurs; and by being '*overcome of evil.*' The King of kings in the view of opposition to his will, of magnitude in a scheme,—or, if we may so speak, difficulty in an operation, needs but the motion of his will, the sending forth of his voice,—'He speaks,' in inconceivable, self-dependent majesty, 'and it is done; he commands and it standeth fast for ever!' But not so weak, created man. His eye, must be fixed upon the 'fountain of strength,'—he must drink and refresh himself continually from its blessed fulness—or *faint* he will. God *wills* and *it is!*—but *men* must *pray*—it is their privilege, their duty, their highest honor. To faint is to be disgraced, prostrated, ignobly subdued and vanquished;—"if thou faint in the day of adversity thy strength is small," Prov. xxiv. 10. men *ought not to faint*,—men *ought always to pray.* Evermore, O Heavenly Father,

"Help us devoid of worldly care,
And leaning on thy bounteous hand,
To seek thy help in humble prayer
And on thy chosen rock* to stand."

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* Faith in Christ as the Son of God, (for whose sake God will freely give us all things,)—the rock on which Christ promised to build his Church.

### ANECDOTE.

(Translated from the German.)

Eliza Embert, a young Parisian, resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world would not be so old fashioned as to regard God and religion." Eliza immediately started! but soon recovering herself, said, "From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honor God can never love his wife constantly and sincerely."

## DIRECTIONS FOR CANDIDATES FOR ORDERS.

Agreeably to a resolution of the Standing Committee of the Diocese of New-York, the Secretary publishes the following Directions to be observed by those who wish to become Candidates for Holy Orders, and by those who wish to be ordained Deacons or Priests.

*Directions for those wishing to become Candidates for Holy Orders.*

A person wishing to become a Candidate for holy orders, must, in the first instance, give notice of his intention to the Bishop.

He is then to apply to the Standing Committee for their recommendation of him to the Bishop, to be admitted as a Candidate for orders.

To enable the Committee to act, he must lay before them,

I. Evidence of his having made his intention known to the Bishop.

II. A Certificate to the following effect:—

*To the Standing Committee of the Diocese of New-York.*

[*Date.*]

*We, the subscribers, from a satisfactory knowledge of the character of A. B., do hereby testify our belief that he hath lived piously, soberly, and honestly, and is attached to the doctrines, discipline, and worship, of the Protestant Episcopal Church; and further, that in our opinion he possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of* God, *and the edifying of the Church.*

The above Certificate should be signed by the Minister and Vestry of the parish where the applicant resides; or by at least four members of the Protestant Episcopal Church, at least one of whom must be a clergyman.

The signers of the above need not have a personal acquaintance with the applicant; but may act upon such knowledge of his character, from other sources, as is satisfactory to them.

III. A satisfactory Diploma or Certificate, from the instructers of some approved Literary Institution, or a Certificate of two Presbyters appointed by the Bishop to examine the applicant, of his possessing such academical learning as may enable him to enter advantageously on a course of Theology; or, in place of the above, a Certificate of his being a student of the General Theological Seminary of the Protestant Episcopal Church in the United States.

Or if the person applying to be admitted a Candidate wishes the knowledge of the Latin and Greek Languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, he must, instead of the above mentioned Diploma or Certificate, lay before the Standing Committee a Testimonial, signed by at least two Presbyters of the Church, stating that in their opinion he possesses extaordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence. The Standing Committee will require that this Testimonial be founded on *personal knowledge of the party.**

The Standing Committee may then sign a Testimonial in behalf of the applicant, which he must produce to the Bishop; who may thereon admit him as a candidate; in which station he must remain for three years, unless the Bishop, with the advice and consent of the clerical members of the Standing Committee, shall deem it expedient to ordain him, after the expiration of a shorter period, not less than one year.

Special provisions are made by the Canons for the case of persons who have officiated as ministers in other denominations of Christians.

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* The Canons contain also the following essential provisions, the subject of which, however, is not to be included in the Testimonials;—"With this enumeration of qualifications, it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of ALMIGHTY GOD; a love of religion, and sensibility to its holy influence; a habit of devout affection; and in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influence can be manifested."

NEW-YORK

## PROTESTANT EPISCOPAL PUBLIC SCHOOL.

*Buildings, corner of Varick and Canal street.*

This old and most useful institution will be again open for the reception of scholars on the 29th of August. Its objects are to extend the advantages of education to the children of the poor; and to combine religious with secular instruction.

The terms of admission to the privileges of the School, are the payment of a very moderate sum per quarter, remissible by the Superintendent, at his discretion; and a strict compliance with regulations prescribed by the Board of Trustees.

Application for admission should be made on Monday morning of each week, before the hour of ten o'clock. Scholars will, however, be received upon the other days of the week.

The ordinary branches of a common English education are taught in the several schools, including, Grammar, Arithmetic, and Geography.

The departments of the Institution are,

1. A Male Elementary School, under the charge of Mr. Francis Windsor, late a teacher in one of the public schools of this city, for children over 7, and under 14 years of age.
2. A Female Elementary School, under the charge of Mrs. Ann Jones, with an assistant.
3. A Primary, or Infant School, not yet ready for the reception of scholars; to be conducted by a female teacher and an assistant, upon a modification of the Infant School system in common use. Due notice will be given of the opening of this department.

The Reverend Clergy of the Episcopal Church in this city, the Superintendents of Episcopal Sunday Schools, and persons generally, who are interested in the extension of the blessings of Christian and secular education, will, it is presumed, cheerfully embrace the opportunity of securing this most desirable object, now offered, by introducing to the schools such children as they may know to be proper subjects for the enjoyment of their privileges.

Divine Service, at which all the children attached to the School are required to attend, and at which it is desirable that as many as possible of their parents should be present, is held in the Chapel of the Institution regularly on Sundays.

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Aug. 27.

THE CHURCHMAN,

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